UNIVERSITY OF GUELPH LIBRARY
3 1188 01094154 6

UNIVERSITY OF GUELPH
The Library

SOCSCI
DA 865.M34
Maclean, Lachlan
The native steam-boat
companion

Date due

CATHEDRAL OF IONA.

THE

NATIVE STEAM-BOAT COMPANION;

EMBRACING THE

NAMES, ETYMONS, AND ANTIQUITIES,

OF EVERY OBJECT OF NOTE ON THE ROUTES FROM

GLASGOW TO STAFFA, IONA, SKYE, FORT-WILLIAM, GLENCO, GLEN-FINAN THE SEAT OF PRINCE C. E. STUART'S MONUMENT, GLEN-ALBIN, INVERNESS, &c.

AND

EMBODYING A NEW AND MOST MINUTE HISTORICAL AND DESCRIPTIVE ACCOUNT OF

I-COLM-KILL, OR IONA.

By
Lachlan Maclean.

EDINBURGH:
QUENTIN DALRYMPLE, 29 FREDERICK STREET:
LONDON: SIMPKIN, MARSHALL, & CO. GLASGOW:
SMITH & SON. OBAN: JAMES MILLER.
INVERNESS: JAMES SMITH.

MDCCCXLV.

1845

PRINTED BY STEVENSON & CO. 32 THISTLE STREET.

North Sea
Cape Wrath
Duncansby Head
Thurso
Wick
Caithness
Sutherland
Dunbeath Castle
Ord of Caithness
Golspie
Dornoch Frith
Tain
Cromarty
Inverness
Fort George
Moray Frith
Urquhart Castle
Caledonian Canal
Fort Augustus
Loch Ness
Loch Oich
Loch Lochy
Loch Arkaig
Loch Eil
Fort William
Inver Locky Castle
Loch Shiel
Loch Sunart
Ardnamurchan
Corran
Inner Isle
L. Leven
Glencoe
Island of Mull
Aros Castle
Duart Castle
Lock Etive
Oban
Lorn
Scerr. mlar Lighthouse
Loch Awe
Inverary
Cairndhu
Loch Goilhurn
Loch Lomond
Dumbarton Castle
Dunglass Castle
Glasgow
Largs
Brodick
Arran
Lamlash
Ailsa Craig
Ayr
Irvine
Firth of Clyde
Kintyre
Campbeltown
Mull of Kintyre
Islay
Jura
Sound of Jura
Colonsay
Oronsay
Scarba
Gulf of Corrievreckan
Corrievreckan
Sound of Mull
Tobermory
Loch Linnhe
Ballachulish
Glencoe
Ben Nevis
Fort William
Caledonian Canal
Ross.
The Minch
Atlantic Ocean
Isle of Lewis
Harris
Barras
Stornoway
Shiant Isles
Skye
Sound of Harris
North Uist
South Uist
Benbecula
Barra
Eriska, where Prince Charles first landed 23d. July, 1745.
Glendale
Portree
Raza
Rona
Canna
Rum
Eigg
Muck
Loch Boisdale
Loch Eport
Loch Maddy
Lochmaddy
Loch Skiport
Loch Carnan
Loch Uskavagh
Loch Bee
Loch Druidibeg
Loch Hallan
Loch Aineort
Loch Aline
Loch Sunart
Loch Spelve
Loch Don
Loch Buie
Loch Scridain
Loch Na Keal
Loch Tuath
Loch Frisa
Loch Ba
Loch Etive
Loch Creran
Loch Leven
Loch Linnhe
Loch Eil
Loch Arkaig
Loch Lochy
Loch Oich
Loch Ness
Loch Tarff
Loch Garth
Loch Ruthven
Loch Dochfour
Loch Tay
Loch Earn
Loch Lubnaig
Loch Katrine
Loch Achray
Loch Vennachar
Loch Lomond
Loch Goilhurn
Loch Long
Loch Fyne
Loch Striven
Loch Ryan
Loch Indaal
Loch Gruinart
Loch Tarbert
Loch Swin
Loch Sween
Loch Caolisport
Loch Crinan
Loch Gilp
Loch Riddon
Loch Ederline
Loch Awe
Loch Etive
Loch Creran
Loch Leven
Loch Linnhe
Loch Eil
Loch Arkaig
Loch Lochy
Loch Oich
Loch Ness
Loch Tarff
Loch Garth
Loch Ruthven
Loch Dochfour
Loch Tay
Loch Earn
Loch Lubnaig
Loch Katrine
Loch Achray
Loch Vennachar
Loch Lomond
Loch Goilhurn
Loch Long
Loch Fyne
Loch Striven
Loch Ryan
Loch Indaal
Loch Gruinart
Loch Tarbert
Loch Swin
Loch Sween
Loch Caolisport
Loch Crinan
Loch Gilp
Loch Riddon
Loch Ederline
Loch Awe
Map
FOR THE
NATIVE STEAM BOAT
COMPANION.
10 5 0 10 20 30 40 50 60 MILES
M'Lauchlan & Maxwell, Glasgow

TO

ARCHIBALD M'CONNELL, ESQUIRE,

AND

DAVID CHAPMAN, ESQUIRE,

GLASGOW.

GENTLEMEN,—Impressed with a sense of the importance which your enterprise and good taste have communicated to the commercial interests of the river Clyde, in early uniting, by means of gorgeous steam-ships, England, Ireland, and Scotland,—but more especially with a sense of what that enterprise and good taste have achieved, in opening up a ready, safe, and commodious communication with the varied interesting and sublime scenery pointed out and chronicled in the following pages,—I have great pleasure in inscribing these my humble efforts to you. And I remain,

GENTLEMEN,

With great respect,

Your obedient Servant,

THE AUTHOR.

EDINBURGH, 1845.

PREFACE.

THE following unpretending portable NATIVE STEAM-BOAT COMPANION, was projected at the suggestion of respected brother natives of "the land of mountain and of flood," backed by the entreaties of the Author's constant FRIEND, and valued fellow-passenger, JOSEPH SHADOW, of Hope-mount, Esq.—

1. With a view to submit to the public the *true* etymons of the names of places of importance, and correct the random etymologies given by preceding "Companions" and "Guides," *not natives.*

2. To "hold the mirror up to Nature" of the routes which it professes to describe, certainly the most romantic and picturesque, and taken as a whole, the most invested with historical interest of any in all Europe. And,

3. To pave the path of the Traveller, and prepare his mind for the unfrequented romantic theatre of the still more romantic rallying of the CLANS in the cause of Prince Charles Edward Stuart, on the 19th day of August 1745, the *centenary* of which is to be celebrated on the identical Glenfinan stage, on the corresponding day this year.

The reader will not be displeased to find incorporated Sir Joseph Bank's admeasurement and delineation of STAFFA, together with a *full* and *fair* historical and descriptive account of far-famed IONA, two objects avowedly of absorbing interest.

The only charge which the Author anticipates is the charge of pedantry. To this charge he solemnly declares that he has suppressed a great deal of valuable matter, to eschew as far as possible the slightest appearance of a disposition to such. Travellers and Tourists are, generally considered, men of learning—men of intellect—men of intelligence —the flowers of nations: For a native Highlander to begin to dole out knowledge to such, as he would to children, were an implied insult—were a libel on their learning—a libel on their judgment.

With the *misnomers* of predecessors the author has deemed it not his province to meddle: he stepped over them in silence, as things likely to be corrected by future guide-makers and map-manufacturers, contenting himself to submit, first, the Gaelic expressive appellation, and thereafter, for the sake of perspicuity, the established metamorphosis.

If any improvement should suggest itself to any

friend, the Author will feel obliged by a communication from such, addressed to any one of the publishers, in order that he may avail himself of the same, so soon as opportunity may offer.

GOD SAVE THE QUEEN!

CONTENTS.

CHAPTER I.

On board the elegant steam-ship Shandon, Robert Maclean, Master, gliding down the river Clyde from the Glasgow Bridge on a fine morning in June, with a pleasure party bound for the celebrated islands of *Iona, Staffa*, &c.—The Author meets by appointment a Friend from London, for the *first time* in Scotland—Source of the Clyde—Falls—Bothwell—Govan—Renfrew—Innis-Innan—Erskine—Bowlin—Junction Canal—Dunglass—Dun-Brehton—Port-Glasgow—Greenock—Rosneath.—Etymologies—Antiquities, &c. &c. - - - - - 1-19

CHAPTER II.

Pictorial writing—Primitives natural—Gaelic partly cabalistic—Chinese *roots* compared—Lochgoil—Inveraray—Lochou—Largs—Bute—Kyles—Arin—Lochfine—Lochgilp, &c. &c. - - - - - - - - - - 20-40

CHAPTER III.

Crinal-Canal—Its Statistics—Remarks thereupon—Suggestion relative thereto—Loch-Gilp—Duntroon—Dorus-mor—Battle of Trai-Ghrin-aird—Jura—Collonsay—Oransay—Coire-Bhreacuain—Loch faochan—Kerera—Oban.—Etymologies—Antiquities, &c. &c. - - - - - - - - - 41-55

CHAPTER IV.

Lochnell—Lismore—Lady-rock—Duart Castle—Ard-horinis Castle—Lochalin Castle—Aros Castle—Tobermory—The Florida—Mingary Castle—Bloody Bay—Ardnamorchuan-point—Coelin hills—Spar-cave—Loch-muidart—Arisaig—Eigg—Etymologies, Antiquities, &c. &c. - - - - - - 56-79

CHAPTER V.

Staffa - Sir Joseph Bank's admeasurement and description—Cairnburg Island and Castle—Innis-Kenneth—Poem there on by Dr Samuel Johnson. — Etymologies, Antiquities, &c. &c. - - - - - - - - - 80-90

CHAPTER VI.

Iona, - - - - - - - - - - 91-127

CHAPTER VII.

Oban— Lios-mor — Garbh-lios — Linne-sheileach — Loch-leven — Glen-acouan—Corran—Linne-dhu—Inverlochy or Fort-William —Corpach—Caledonian Canal—Loch-iel—Glen-finan. 128-151

CHAPTER VIII.

Prince Charles Edward Stuart's Monument — Description— History of the Standard-rearing here in 1745 — Loch-Seile, &c. &c. - - - - - - - - - 152-164

CHAPTER IX.

Four principal Pagan Divinities considered—Their names, viz the Dog, the Serpent, the Lion, and Sun, proved to be *Celtic*, and to fill the world with sacred names —The vowel power proved to belong legitimately in all its five varieties to the pictorial letter, and may be placed either before or after it, by reason that some tribes read from right to left, and others from left to right—The language of the Savages of New Zealand, &c. shewn to be cabalistic or sacred, and to correspond in a measure with the Celtic of the 19th century, &c. &c. - 165-218

THE NATIVE STEAM-BOAT COMPANION, &C.

CHAPTER I.

On board the elegant steam-ship Shandon, Robert Maclean, Master, gliding down the river Clyde from the Glasgow Bridge on a fine morning in June, with a pleasure party bound for the celebrated islands of *Iona, Staffa*, &c.—The Author meets by appointment a Friend from London, for the *first time* in Scotland—Source of the Clyde—Falls—Bothwell—Govan—Renfrew—Innis-Innan—Erskine—Bowlin—Junction Canal—Dunglass—Dun-Brehton—Port-Glasgow—Greenock—Rosneath.—Etymologies—Antiquities, &c. &c.

Author.—Charming morning this, Sir.

Friend.—Charming morning, very; and a fine river, very. Is the source of the river far from this?

Au.—Why, the source of a river is a thing sometimes difficult to determine: it may be in a neglected marsh or in a mere exudation from an unsightly rock; the clouds which shew themselves on those towering mountains, ploughing their rugged sides, and irrigating lawns and valleys in their progress, may be said to be the source of the Clyde. It is allowed, however, to be at the base of a hill near the junction of the three counties of Lanark, Peebles, and Dumfries, upwards of fifty miles off, and 1500 feet above our present level. About

thirty miles up it presents some magnificent *falls*, especially in rainy seasons, and, altogether, its course is romantic, if not picturesque.

Fr.—Any temples of antiquity upon its banks?

Au.—Enow of those, Sir; but to me, at least, the most interesting is that of "Bothwell," about seven miles up. Its origin, I believe, is unknown; but the appellation would lead us to conclude it to be of Pagan origin: *Buth*, or *Both*, in Celtic, signifies a tent or temple; and *Well*, or rather *Bha-el*, is the gen. form of *Ba-al*, or *Ba-el*, the compound divinity of the *Celtæ*, the sun in the constellation *serpens ophius*. The appellation is equivalent to "Pali," "Poli," or "Bala," the Hercules of the Gangetic provinces of India, as also with the "Bethel" of the Bible, the idols of which so much vexed good king Josiah, and from whose popular worship the stubborn Jews could scarce be divorced. It forms the radix of the terms "Palestine," or Holy Land; of "Palisci," the name of two deities, sons of Jupiter by Thalia; of the hill "Palatine," on which Rome was afterwards built; of the sea-deity "Palæmon;" and of sundry such.

Fr.—You have paid, I perceive, some attention to the fascinating science of etymology? I have also done so to a considerable extent; and I am convinced that, if judiciously handled, it forms the surest guide to the history of nations, as also of the development of the human mind. I trust you will continue to favour me with these as we proceed. I have a volume ready upon the subject,

but deferred going to press till I should see the Highlands.

Au.—You happened pretty well, friend, in that respect; and you did well not to go to press without consulting the *Celtic* language. All eminent scholars agree, that with an imperfect knowledge of that language, no man can make progress in philology.*

We have now made two knots. This meandering river on our starboard, flowing with its majestic tribute to the Clyde, is *Coel-avin*, rapidly, *Celvin*, our *C* being uniformly sounded hard like *K*. The root you perceive at once to be *sacred*, from *Cuel*, or *Coel*, the deity supposed to be the father of Saturn, Oceanus, &c., and son of Terra, whom he afterwards married, and by whom he had the forty-five Titans.† *Avin*, Abin, and Aber, in Celtic, signify a river. This river flows from those hills which you see about nine miles to the north of us, called *Camus-shi-hills*, *i. e.* the hills of the haunted glen, rapidly, *Campsey*, another magnificent glen, with splendid waterfalls. Those houses on each bank of the river about half a mile up, form part of Partick, a regular meal factory, the property of the incorporation of bakers in Glasgow, being a grant from the Regent Murray, in reward for their services in supplying his army with bread previous to the battle of Langside.

This straggling village on our larboard is called *Govan*, resolvable into *Og* or *Oc*, *Go*, or *Co*, equi-

* *Vide* Professor Murray, Davies, &c.
† *Vide* Hesiod, &c.

valent to the deity *Ogyges*, the son of Neptune; and *Oceanus*, Neptune himself, and into *avin*, river; in import equivalent to the former name, the holy river. Whatever symbolical deity may have been here in Pagan ages, the divinity had to make way some twelve centuries ago for a monastery founded by Constantine king of Carnubia, or Cornwall, and who is said by Fordun to have himself presided over it. It is also chronicled, that, after having suffered martyrdom in Kintyre, he was buried here.

That elegant spire forms part of the new parish church, Dr Leishman incumbent. The tower and spire are copied from those of Stratford-on-Avon, the birthplace of Shakspeare, furnished by a scientific Glasgow citizen, Smith of Jordan-Hill. That eminence in the distance to the east is the hill of Langside, noted for the battle in 1568 which decided the fortune of the beautiful and accomplished Mary Stuart, Queen of the Scots, and which plunged her into eighteen years' captivity, terminating in the loss of her head, to the eternal disgrace and infamy—pardon my feelings—of Queen Bess, however glorious and clever otherwise. A little to the west of that hill, but not visible from this, is the ruin of Crookston Castle, where Mary and Darnley held "dalliance sweet," now the property of Maxwell of Polloc.

Fr.—What is the depth of the river?

Au.—Why, Sir, the average depth, I should say, may be put down sixteen feet at high water.

I remember twenty five years ago coming to Glas-

gow with a smack of 16 tons burden, and drawing no more than five feet water. We took the ground just hereabout in the centre of the channel; but now, by reason of those dredging machines and diving bells which you see at work, ships of upwards of 600 tuns *register* come up to our pier with safety and ease! There were then no docks, or "yards;" but now you would be apt to conclude, that both commerce and war had agreed to make the banks of the Clyde their ship-depot. I have in my pocket-book copy of an advertisement which appeared in a Glasgow newspaper, of date 5th August 1812, relative to the first steamer that ever set a paddle in motion on this river, and which, contrasting the present statistics of the Clyde, may be counted a curiosity. Here it is:—

"The STEAM PASSAGE BOAT, *The Comet*, Capt. W. MACKENZIE between Glasgow, Greenock, and Helensburgh, *for Passengers only.*

"THE Subscriber having at much expense fitted up a handsome Vessel to ply upon the RIVER CLYDE, between GLASGOW and GREENOCK—to sail by the power of Wind, Air, and Steam, he intends that the Vessel shall leave the BROOMIELAW on TUESDAYS, THURSDAYS, and SATURDAYS, about Mid-day, or at such hour thereafter as may answer from the state of the Tide—and to leave GREENOCK on MONDAYS, WEDNESDAYS, and FRIDAYS, in the morning, to suit the Tide.

"The elegance, comfort, safety, and speed of this Vessel requires only to be proved, to meet the approbation of the Public: and the Proprietor is determined to do every thing in his power to merit public encouragement.

"The terms are, for the present, fixed at 4s. for the best Cabin, and 3s. the Second; but beyond these rates, nothing is to be allowed to Servants, or any other person employed about the Vessel. "HENRY BELL."

See what gigantic strides the steam-trade of the river has made since then!

STEAM-VESSELS IN THE FRITH OF THE CLYDE—1845.

	Tonnage.
Liverpool.	
Admiral,	597
Achilles,	586
Princess Royal,	419
Commodore,	387
Fire King,	293
Dublin and Cork.	
Vanguard,	367
Jupiter,	288
Eagle,	293
Mercury,	187
Belfast.	
Aurora,	235
Tartar,	218
Antelope,	161
One building.	
Campbelltown, Londonderry, and Sligo.	
Londonderry,	277
Rover,	200
St Columb,	153
Rambler, building.	
Campbelltown.	
Duke of Cornwall,	105
St Kiaran,	128
Stranraer.	
Albion,	160
Maid of Galloway,	127
Dunoon, Tarbet, Lochgilphead, Inveraray, and Islay.	
Duntroon Castle,	110
Inveraray Castle,	110
Craignish Castle.	
Cardiff Castle.	
Rothesay Castle.	
Dunnoon Castle,	100
One building.	
Kilmun.	
Engineer,	68
Luna,	49
Caledonia.	
One building.	
Largs and Millport.	
Lady Killearn,	85
Countess of Eglinton.	
Invincible,	
One building.	
Helensburgh.	
British Queen,	80
Superb,	81
Emperor,	60
Sultan,	50
Two building.	
Lochgoilhead and Inveraray.	
Lochlong,	81
Dunbarton and Greenock.	
Dumbarton Castle.	
Prince Albert,	60
Two building.	
Arrochar.	
Vale of Leven,	69
Lochgilphead, Islay, Oban, Tobermory, Port Ri, Fort William, Inverness, Staffa, and Iona.	
Dolphin,	122
Shandon,	103
Toward Castle,	97
Helen M'Gregor,	49
Rob Roy,	42
Staffa,	46
Foyle,	136
One building.	
Greenock Luggage and Tug Boats.	
Samson,	38
Hercules,	72
Gulliver,	57
James Watt,	75
Conqueror,	86
Champion,	50
Defiance,	83

	Tonnage.
James Ewing,	75
Greenock,	60
Glasgow,	53
Trusty,	50
Industry,	68
Active,	59
Despatch,	58

FROM OUTPORTS OF THE CLYDE.

From Ardrossan to Fleetwood.

Her Majesty.
Royal Consort.

From Ardrossan to Belfast.

Glow Worm.
Fire Fly, building.

From Ardrossan to Londonderry.

	Tonnage.
Isabella Napier.	
One building.	

From Ayr to Stranraer.

Lady Brisbane.

From Greenock to Rothesay.

Pioneer.
Pilot.
Maid of Bute, . . . 91
One building.

From Greenock to Helensburgh.

Isle of Bute, . . . 93
Royal Victoria.

Some of these steamers, instead of three trips a-week, like Mr Bell's "Comet," make three trips a-day; and as to the "suitableness of the tide," the phrase is not in their vocabulary! The fares, instead of "4s. for the best cabin, and 3s. the second," are reduced to 1s. for the first, and 6d. for the second, a distance of about thirty miles! So much for the improvements in steam, and the Herculean energies of the *Mercuria* of Glasgow! The revenue accruing from this river is a million sterling!

Note.—The tonnage in some cases is wanting, but this is of very little importance, as it can give nobody but a person intimately acquainted with steam-boats any idea of their comparative size with that of a sailing vessel.

Four miles down starboard, Scotchton, Miss Oswald.

We are now buffeting the coasts of the counties Renfrew and Dun-brehton, six knots onward. That seat to our left on the margin of the beautiful park is Elderslie House, the property and residence of the ancient family of Speirs. The present proprietor is a minor. That farthest off inn on the bank, now on our stern, is a Ferry-house; the other two rival inns are principally for the accommodation of people from Glasgow, who come down of a sum-

mer afternoon, especially on Saturday, to breathe the fresh air and indulge in the game of quoits, and perhaps to discuss their *winnings* indoors. Any person setting foot upon that wharf pays one penny, unless to save that penny he pay fourpence to a machine drawn by a horse on a deserted railroad leading to the town of Paisley!

This estuary, if I may so call it, is the water Cart. Mr Pennant calls the prospect up this river, "the most elegant and softest of any in North Britain." In the distance you observe the town and spire of Paisley, a considerable and well-regulated town, and of great antiquity. Half way, observe Inchinnan bridge, church, and manse. A more lovely spot is not easy to be found: meandering waters here murmur through stately arbours incessantly; whilst the sporting trout, in numbers without number, add to the pleasure of the enraptured beholder! The incumbent of the parish is L. Lockhart, brother to W. Lockhart, Esq. who at present represents the county of Lanark in Parliament, and to J. G. Lockhart, Esq., the editor of the Quarterly Review, and biographer of his father-in-law, the late Sir W. Scott, Bart. The county of Renfrew is noted for, at least, three things:—1*st*, For the tomb of Somerled, Thane of Argyle, who, in 1159, with a great army of banditti collected chiefly from Ireland, led them in rebellion against Malcom IV. 2*d*, For the burning, in 1697, of five females for the imaginary crime of witchcraft, or being in league with the devil! And, 3*d*, For the monu-

ment of Marjory Bruce, wife of Walter, Great Steward of Scotland, and mother to Robert II. In the year 1317, this lady, being *ri cloinn*, broke her neck in a hunting excursion. The Cesarean operation was instantly performed, and the life of the child saved. The county gives the title of Baron to the Prince of Wales.

That Gothic structure in the background from the Inns is the monument erected by the friends and favourites of the late Campbell of Blytheswood, who for several years before the passing of the Reform Bill represented our boroughs in Parliament with credit and untiring ability. Notwithstanding he is dead, he yet liveth; his deeds will tell upon this parish to generations yet unborn. The monument includes an endowed Academy or school, where all the branches of education are taught by choice masters. That gorgeous Grecian pile a little onward is Blytheswood House. That Lodge on our stern on the Dun-brehton, or north side, is the country seat of our Provost or Mayor, as you would call him, James Lumsden, Esq., a person of untiring public spirit, and possessing property to a considerable extent. In the distance to westward is Mountblow, or Duntocher-House, the property of W. Dunn, Esq. a bachelor of great affluence; and in its immediate neighbourhood Cochno-House, the residence and property of the ancient family of Hamilton. The present proprietor is a gentleman of athletic stature and manly accomplishments, and married to the beautiful and amiable Margaret,

eldest daughter of the present Maclean of Coll. We are coming now to Erskine, nine miles from Glasgow.

Fr.—Pray what is the history of that dilapidated pile on our larboard quarter ?

Au.—Why, Sir, that is called Semple Castle, or Northbar. It was the seat of Lord Semple about 100 years ago ; but since 1812 the property of Lord Blantyre.

That splendid new building gracing the scenery is Bishopton House, built by the late Lord Blantyre, who was killed by a stray shot during the popular movements in Brussels in 1830. I was a good deal moved at the narration of this tragical event, by a stranger gentleman I met some four years ago on board this very steamer, and who was in the same room with his Lordship when the leaden death struck him. That building among the trees, a little nearer, is the old mansion, the ancient seat of the Earls of Mar, whose family name, *Erskine*, it still bears ; and that conspicuous obelisk upon the summit, to the south-west of the new mansion, is his Lordship's monument. The present Blantyre is a young handsome nobleman, and married to a daughter of his Grace the Duke of Sutherland.

This place on our starboard-bow is Bowlin' Bay. The pole indicates the mouth of a great Junction Canal which unites the east and west coasts of Scotland. It is upwards of thirty-five miles in

length ; presents thirty-nine locks ; cost upwards of £200,000, and has paid remarkably well.

That house in the centre of the village on the road-side is an inn, and much frequented by gentlemen from Glasgow, who come down, chiefly of a Saturday afternoon, to enjoy the scenery, and treat themselves to a comfortable dinner. That new spire in the vale beyond, is Kirk-Patrick, the veritable birthplace of the tutelar saint of Erin. He is said to have been the son of a Roman patrician, who fled hither in the time of persecution. Be this as it may, it is allowed on all hands, that

Saint Patrick was a gentleman,
And came from decent people.

He is said to have founded three hundred and sixty-five churches in Ireland, ordained three hundred and sixty-five bishops, and three thousand priests ; converted twelve thousand persons, baptized seven kings at one time, established a purgatory, and with his staff, or, as the song has it, by a sermon preached on Tarah-hill, expelled and exterminated every reptile that could sting or croak.

This promontory with the hoary ruins, and insulted by the anti-Gothic beggarly obelisk, is called *Dunglass*, or *Torr-lia, i. e.* the Grey Fortress. It is the terminus of the Roman wall, or " Graham's Dyke," built by the soldiery under the superintendence of Lollius Urbicus, lieutenant of Antoninus Pius, and extended upwards of thirty-six miles across the country ; the other terminus being at Abercorn, or, as Bede calls it, " Abercurnig."

Dunglass was blown up in 1640, according to Whitelock, by an English boy, page to the Earl of Haddington, who, together with a number of people of rank, was entombed in its ruins.

The obelisk, as the inscription bears, is intended as a monument to Mr Henry Bell, the projector of steam-navigation here, whose advertisement you have a while ago perused: certain it is, that the hoary time-honoured fortress would look better wanting it.

That smoke issuing from the wood a little beyond, is Glenarbuck. It was lately purchased by his Grace the Duke of Sutherland.

Fr.—Halo! What towering bifurcated object is that just a-head?

Au.—That, Sir, is the famous castle *Dunbrehton.*

Fr.—Indeed! I have heard of it, but never read about it particularly. It is a remarkable object. Is there any history connected therewith?

Au.—That there is, Sir. The ancient name of that fantastic freak of nature is *Alcluit*, or *Arcluit* which are equivalent terms, whence the *Clutha* of Ossian, and the *Glotta* of Agricola. The radix of this term L, is the modern representative of the symbolical *Leo* or Lion; the lion was the emblem of the constellation of that name, and of the sun in junction with that sign, which constituted a compound Pagan divinity. Hence the sound *L*, with the five varied syllabic powers either before or after it, obtains in every language on earth as expressive

of the Supreme Power, more especially as dispensing heat and humidity, and consequential fertility and bliss.

The appellation was imposed upon princes, priests, heroes, but more especially upon the worshippers or votaries of this solar divinity. The root *Ar*, I said, is equivalent. It is the Celtic term for the firmament, the roof of the universe ; and, conventionally, for the " hosts of heaven," including, of course, their monarch, the sun ; hence the appellation *Arab ;* as also *Arii,* a people of far India, the identical appellation of the aborigines of this neighbourhood ; whence *Ari*-Gael, corruptly, Argyle.

The conclusion, therefore, appears to me at least, legitimate, that Dun-brehton was once a druidical or solar temple, as, indeed, most " high places" were. The ancient name is decidedly cabalistic, and expressive of a Pagan trinity, *L. C. T.*

Dun-brehton (vulgarly called Dunbarton, and more vulgarly still, Dumbarton) received its present name from the Strathclyde Brehtons, or Brittons, *i. e.* the judges, or sacred men. It was once, as you may easily believe from its position, surrounded by water. A rhymester of the name of Hardynge, who wrote about the year 1334, notices it in the following quaint lines, viz :—

> And pass on furtherwarde to Dunbertayne,
> A castel strong, and harde for to obtayne ;
> In whiche castel Saincte Patrike was borne
> That afterwarde in Irelande did winne ;
> About the whiche floweth even and morne
> The western seas, without noyse or dinne,
> When forthe of the same the streames doe rinne

> Twise in xxiv hours, without any faile,
> That no manne maie that stronge castel assaile.

Dun-brehton, during the early and troublous periods of Scottish history, was an object of perpetual conflict. In the time of *Bede* it was the strongest fort in Scotland, and deemed impregnable. It was made over to Baliol by Edward I. in 1292,—was taken by Robert Bruce in 1309,—was taken and destroyed by fire by a body of Highlanders, under the conduct of a son of the Duke of Albany in 1425,—was once in the hands of the Covenanters and the Earl of Argyle, and thereafter in possession of Cromwell. The heroic Wallace was escorted hither after his surprisal by the infamous Monteith, previous to his being sent to your metropolis to abide his sham trial—pardon me, friend. His two-handed sword, which is *no sham*, may be seen in that house in the chasm between the two peaks, called the Armoury, and produces a talismanic effect upon some minds. This is one of the four castles in Scotland which, according to the articles of union, must not be dismantled or abandoned. The summit commands one of the most varied and loveliest prospects imaginable, and is much resorted to by people from the city. Its altitude is said to be five hundred and sixty feet.

That glassy sea flowing by its base is a gorgeous tribute from the pride of our lakes, Lochlomond, and is called the *El-avin*, rapidly, the *Lleven*, *i. e.* the sun-river, or sacred river. We are all aware that most remarkable rivers and fountains were, in

Pagan times, consecrated and deified, and are to this day in many countries worshipped. The parent lake itself was of old called Lochleven, till *Mont-lo* or *Lo-mont, i. e.* the mount of day, or of the sun, divided its own name with it. You ought not to leave Scotland without visiting that lake. Its scenery is most varied, and magnificent beyond the power of description. Here island succeeds island, perfect Deloses, reposing on the hyaline like a dream. Here is a margin of emerald enriched at intervals by silvan retreats, the haunt of branching deer. Here are high and precipitous rocks covering the lake to its centre, as with night, with their sombre shadows. Here are fragments of hills torn and tumbled by the meteors of heaven, and forming themselves into artificial caves and caverns. Here are towering mountains, upwards of three thousand feet high, in which the enraptured beholder perceives pre-eminently the omnipotence of a God—hears the voice of a great Eternal speaking them into existence! It is said, indeed, to yield to none in Europe, excepting, perhaps, *La*go Maggiore, and *La*go Maelar. Its total superficies is said to be twenty thousand acres, and its length about thirty miles, which you may accomplish in one day by steamer, for a very trifling consideration. We have now a full view of Lord Blantyre's monument. That height a little to this side of it, is the theatre of the dispensation of the Lord's Supper, *for the first* time in Scotland, according to the Protestant mode, after the Reformation.

This sea-port to the south, on which we are now steering, is Port-Glasgow, founded in 1667 by the enterprising merchants of Glasgow, to save the heavy harbour dues exacted from them at Greenock. It is now of minor consequence on account of the deepening of the river, and, probably, by and by may be altogether dispensed with as a port of Glasgow. It is famous for rich and early garden fruit. That venerable ruin on the bank is called Newark Castle. On the opposite side is the church and village of Cardross, the scene of the last days of the Bruce of Bannockburn. This other sea-port we are making for is *Grianaig* (Greenock), a term which again bespeaks the sun-worship: equivalent to *Granicus*, a sacred river of Bithynia; *Grinnes*, a people among the Batavians; *Grinla*, another town in Scotland, &c. The docks which you see studded with ships, exhibiting a forest of masts, cover an extent of twenty acres, and will accommodate about five hundred merchantmen. This large pile on the pier is the custom-house, which cost £20,000. There is also a tontine built at an expense somewhere about £10,000. That neat tower with the effigy, is Nelson's Monument, erected, I believe, at the private expense of the great shipbuilder, Scott. Here comes the railway steam-carriage from Glasgow like a fury to join us; an undertaking for which, in the opinion of some, there was no more call than the eagle has for additional wings.

On the opposite coast you perceive *Baile-nodha*,

i. e. the New Town, but now, and for some years past, called Helen-burgh, in compliment to a lady of the name Helen, sister to the lord of the manor, Sir James Calquhoun. It is a sea-bathing quarter of considerable note.

That village with the church a few miles to the west of it, is called *Ru'a*,* a point celebrated for the imagined heresy entertained by the late ejected incumbent Mr Campbell. The *point*, you see, forms the mouth of an arm of the sea called *Gearr-Loch*, *i. e.* the short loch, penetrating about six miles inland.

This ross, or promontory, on the west side, is called *Rosnea'thigh*,† *i. e.* the promontory of the temple, or sacred house. Rosneath is a narrow peninsula of nine miles long. Over the point there, and facing a noble crescent-shaped basin, you perceive Rosneath-Castle, a modern mansion of the Italian order, the seat of the youthful Lord Lorn, son of the Duke of Argyle, recently united in wedlock to the amiable E. L. Gower, daughter of the Duke of Sutherland. Up that loch is one of the most popular sea-bathing quarters on the Clyde, and studded with delightful villas. Among others, the gorgeous marine residence of the famous engineer Napier. The policy-walks of the noble Marquis, which are beautifully wooded and well kept, are open to all the lieges; and the view from the summits on each side is exquisite. A sojourner

* *Ang.* Row. † Rosneath.

who ascended the top of Rosneath last summer, describes it thus:—

> In prospect sits proud *Ailsa*, beacon-tried,
> To *guide* the commerce of soft tripping Clyde;
> Whilst, to the left, Dunbarton stands to *guard*,
> With thick-set cannon, and dread Wallace's sword,
> The winged castles, which, instinct with soul,
> Convey our treasure to and from each pole:
> Lochlong, Lochgoil, the Kyles, exchange and meet,
> In harmony divine, beneath thy feet.

We are now ploughing what is called the Roads, or the tail of the bank from Glasgow, twenty-four miles.

Mr Pennant calls this prospect "uncommonly fine; a contrast of fertility and savage views." This town on our larboard-bow is Gourock, *i. e. Cuauraig*. Those neat buildings adorning Rosneath point are the premises of Lorn Campbell, Esq. Chamberlain to his Grace and to the Marquis, and one of the most experienced and successful farmers in the country. The house is called *Portkill*, *i. e.* the port of the cemetery; upon which the same sojourner remarks:—

> *Portkill-house* basking on the jutting coast,
> (Thy paradise, kind *Lorn*, thou gen'rous host,)
> With golden harvest waving round and round,
> In Mantuan richness.—*Ceres* blest the ground:
> Hesperean *fables* here are proved *true*;
> Hesperean poets had *Portkill* in view.

This arm of the sea running up the west coast of the peninsula of Rosneath, is called *Lochloung*, *i. e.* the lake or loch of ships, from the Norwegian Armada, sixty *ships*, such as they were, making this their rendezvous during their predatory incursion under King Haco in 1263. It extends

about twenty-four miles inland, and will yield to few places for sublime and romantic scenery. It divides the counties of Argyle and Dun-brehton. Here to the west side is the commencement of the county of Argyle, my native county! My heart never fails to glow at the sight of it, notwithstanding the spot of my nativity being upwards of one-hundred and ninety miles from this!

> Away ye gay landscapes, ye gardens of roses,
> In you let the minions of luxury rove;
> Restore me the rocks where the snow-flake reposes,
> For still they are sacred to Freedom and Love!

This is the beginning of real Highland scenery.

CHAPTER II.

Pictorial writing—Primitives natural—Gaelic partly cabalistic—Chinese *roots* compared.—Lochgoil—Inveraray—Lochou—Largs—Bute—Kyles—Arin—Lochfine—Lochgilp, &c. &c.

> The path by which to Deity we climb,
> Is arduous, rough, *ineffable*, sublime;
> Those men, the first who, of Egyptian birth,
> Drank the fair waters of Nilotic earth,
> Disclos'd by actions infinite the road
> And many paths to God *Phenicians* show'd.

At the base of that fantastic-looking mountain at the head called *Ben-Artaer*, or *Archuer*, names alike indicative of solar worship, is the mouth of an awfully sublime glen, matchless, perhaps, in this or in any other country, called *Glencro*. It is six miles long, and, I should say, better worthy a pilgrimage than Mecca or the Vatican.

On the west side of the Loch, and about midway, you perceive an opening? That is the mouth of *Loch Goi-ghleann*, a favourite rout to Inveraray, which is only eight miles across, and thence to Oban, somewhere about thirty miles more.

The Loch derives its name from a glen in its immediate vicinity, and through which the tourist passes, pronounced by M'Culloch not a whit inferior to its neighbour Glencro for sublimity, from *Goii*, the sacred people, the barker-worshippers, and *Gleann*, a valley. It is also known by

the appellation *Glean-Ipher*, an equivalent term; *Eph* or Iph being the solar serpent; whence by transposition Loch *Pheni*, or *Phine* (Lochfine), at the far end of it.

Fr.—Stop now: before we penetrate farther into the empire of etymology, I should like to know if that term *Archu'r* be Celtic, and if so, how is it resolvable? You must apparently possess a golden key in your language!

Au.—We possess not only a golden key, but at the same time a *sacred* key. In order to arrive at anything like a solid foundation in the science of etymology, it is requisite to fall back upon the period when language was monosyllabic, and writing pictorial. The pictorial writing, *you* are aware, originally consisted of animals, or figures of animals. For example, the dog was the symbol of the Dog-star, the lion of the constellation Leo; the serpent of the constellation of that name, the circle of the sun, and so of "the twelve gods."

Now take we these four by way of exercise. The dog, in Celtic, is *C* or *K*, *cu*, *cou*, inflected *can*, *con*. A lighter species, namely the terrier, is *A* or *T*, Avag; rapidly, *Aug*, *Ag*, *Og*, as also *Tau*, from its light and quick yelp. Here we have *nine* sacred roots out of the dog-god. The lion is *L*, with any of the five vowel powers either before or after it, according as euphony and the science of coalescing monosyllables in process of time required. Hence *La*, *Le*, *Li*, *Lo*; as also, *Al*, *El*, *Il*, *Ol*, are Celtic *sacred* roots for God—the sun, day, light,

water, and not unfrequently for the sacred stone. Again, the sacred serpent is *Ph*, *P*, or *B*; thus, Aph, Eph, Ap, Ep, &c.; Ab, Eb, &c.; Pha, Phe, and so on.

The circle is R, on the same principle, with the vowel power either before or after; thus, *Ar*, *Er*, *Ir*, *Ra*, *Re*, *Ri*, *Ro*, &c.; and so of the other eight symbolical gods. These coalesced form the *Cabala*, or sacred language, and will be found to be at the root of all appellations having a sacred or pagan *leading idea*.

Fr.—Pray, how were you enabled to arrive at all this?

Au.—Why, I saw through the powerful telescope of my mother-tongue that it *was* so; but how it *should be* so it took me some research to find out.

The learned Mr John Fellows shews that one of the keys of the Nile was "a man with the head of a dog;" this I saw would make *Es-cu*. This man wore sometimes a cross pole with one or two serpents, which would constitute him Eph-et, or Eph-tau; *T*, or the Nilotic cross, being Tau, or Taut or Teut, as well as the terrier.—Again,

Mr Bryant proves that the name of the sacred serpent was anciently pronounced variously *Ab*, *Oub*, *Ob*, *Oph*, *Eph*, or *Ev*, and by Cicero *Upis*, from its property of inflation and puffing. With the liberty of transposition we have here fourteen radices, apparently different, but virtually one; a great cause of confusion. From these flow a hundred and one appellations, all sacred. I saw,

in short, as *you* behoved to see, that, as Plutarch says, every family and nation in the infancy of the world, in the spirit of its worship, adopted a particular star or constellation for its patron god, appointing a figurative deputy on earth, that the affections and antipathies of this emblematical brute were transferred to the sectaries of its worship, and that hence religion became the author of combats and animosities—of frenzy and superstition. I saw that the names of these animals having, on account of this same patronage, been conferred on nations, countries, mountains, and rivers, these objects were also taken by the vulgar for gods; whence again arose a medley of geographical, historical, and theological confusion!

I have thus briefly developed my system. I have thus exhibited to you my golden key. I have thus accounted for the name of that mountain, Ar-chu, *i. e.* the mount of the polar-dog.

Fr.—By Saint George! you have solved for me a problem which took me years to batter at; that is, how it is that so much of the language of *celestial* China, an empire in which I passed a portion of my days, consists of sounds like *barking!* The very Supreme Being,—"the great Unity, —the immutable Polar Star," they call *Tau*, *Tay*, or, according to Dr Marshman, *Tao*, or *Teutechin*; — *Tien*, is heaven; — *Tai-Ki*, the creator; the five who continually serve him, *Ou-Ti*; — water or inundation, *Tau*, and *You*; — one of their provinces, *Ouei*;—one of the chief founders

of literature and philosophy, *Ou-Ouang;* — his father, *Ouen-Ouang;* — the Emperor whom these two conspired to depose, *Chow-Sin;*—one of their provinces, *Hou-cuang;*—their great philosopher, *Confucius;* their sacred river *Canton;* one of their provinces, *Chan-tong;* their sacred plant, *Congo;* —and so forth; that barker, I now perceive, is the root of all! Their writing, as you remark, is even to this day pictorial: of course, every letter is a word. Nor are they ignorant of the primitives, *Ph*, *P*, or *F;* for the name of one of their great rulers is *Oph*, *Pho*, or *Fo;* and that this root means primarily the sacred serpent, is manifest from their belief that the *Koua*, or sacred lines, were discovered "on the back of a dragon." Their temples they call *Pa-godas;* worship itself, or beating the forehead against the ground, *Ko-Tou.*

One of their great dignitaries is called *Lao*, your sun, day,' &c. The chief superintendent of the Mandarins, *Li-pou;* and as a proof that these are solar sacred appellations, as you affirm, the prime minister must be able to make for the Emperor, or son of the sun, "a dress decorated with the sun, the moon, the stars, mountains, *serpents*, and birds of different colours."* In fine, I am now convinced that the aborigines of your country were Pagans — that a portion of their language was cabalistic, solar, sacred, and primordial; and

* Hist. China, vol. ii.

that, consequently, being the *only living* branch of that astonishing tree, bating the interesting exclusive Chinese world, it must of necessity furnish a golden, a sacred key to philology!

Au.—Thank you, Sir. Well, the only object of attraction in this loch is a castle of extreme antiquity, called Castle Carrick, *i. e.* the fortress of the rock. It was here, in crossing, Lord Ullin's daughter perished. Inveraray Castle is the principal seat of the Duke of Argyle, and a magnificent residence it is:—splendid woods vie with limpid waters, verdant lawns and towering hills, to beautify and adorn it. It stands on the banks of Lochfine, an arm of the sea which I shall point out to you in our course, upwards of thirty miles long, famous for its rich and delicious herring. The route thence to Oban is also grand. You cross a lake equal in length to Lochlomond, called *Loch-Ou, i. e.* the lake of the barker. One of its numerous islands *Eilean-Fhraoich*, is the Hesperides of our country. The fair Mego longed for the delicious and life-giving fruit of this island, which was guarded by a dreadful serpent; the hero, *Fraoch*, risked his life, but, after a well-contested combat, was destroyed by the monster! The song, descriptive of this tragical encounter, which is in Gaelic, is truly poetical and full of pathos. I have myself no doubt of its being allegorically historical of the solar serpent-worship, and corroborative of what I have a while ago advanced upon this head.

One of the islands is termed *Innis-Drui'nich, i. e.*

the island of the Druids or Magi. The parish is called *Urcha*, the solar dog again; and one of its glens, *Glen-Aora*, *i. e.* the glen of worship, or adoration; and the traveller passes the base of Ben-Cruachan, *i. e.* the conical mount, one of the highest (three thousand four hundred feet), and commanding, perhaps, the very best and most expansive prospect of any we have. "Cruachan, compared to Ben Lomond," says Dr M'Culloch, in reference to it, "is (also) a giant, and its grasp is no less gigantic. From the bold granite precipices of its sharp and rugged summit, which is literally a point, we look down its red and furrowed sides into the upper part of Loch-Etive, and over this magnificent group of mountains, which, extending northward and eastward, display one of the finest landscapes of mere mountains in the Highlands. Its commanding position not only enables us thus to bring under our feet the whole of this group as far as Appin and Glencoe, and even to Ben Nevis, but opens a view of the whole of the eastern ocean of mountains, reaching from Rannoch as far as Ben Lawers and Ben Lomond, and, beyond them, to lands which only cease to be visible because they at length blend with the sky. So marked also are their characters,—so rocky and precipitous their summits, and so varied their forms,—that this landscape excels, in variety as in picturesque character, all other landscapes of mere mountains, excepting, perhaps, that from Ben Lair in Ross-shire. The view which it yields of the opener country is not much inferior to that of Ben

Lawers, if indeed it be inferior; and, in this respect, it can only be compared with that mountain and Ben Lomond. While it looks down on the long sinuosities of Loch Awe, and over the irregular lands of Lorn, bright with its numerous lakes, it displays all the splendid bay of Oban and Linnheloch, with Jura, Isla, and all the other islands of this coast: commanding, besides the horizon of the sea, even beyond Tirey and Coll, together with the rude mountains of Mull, and the faint and blue hills of Rum and Skye,—a scene as unusual as it is rendered various by the intermixture of land and water, by the brilliant contrast of those bright and intricate channels with the dark and misty mountains and islands by which they are separated, and by the bold and decided forms of all the elements of this magnificent landscape."

The view from a certain spot of this route, called "Burke's View," after the author of the "Sublime," who was petrified by it—when Glenetive first bursts upon the astonied beholder, is the most striking possible.

Fr.—Here is on our starboard, amid-ships, what seems a fresh marine town. How is it called?

Au.—That, Sir, is *Dun-Oan*,* as the old people call it; a term, I suspect, expressive of the barker or solar-worship again. It receives its name from that beautiful mound on the shore, exhibiting the ruins of an old fortress, but probably originally a re-

* Dunoon.

ligious temple. It was by alternation the seat of a bishopric, of royalty, of rebellion. Its origin is unknown. It was in the hands of your countrymen in the year 1334, but was taken in behalf of David Bruce, by Sir Colin Campbell of *Loch Ou*, ancestor of the Argyle family. Queen Mary paid a visit to it in 1563. This romantic little loch to the north of it, just opening, is called *Loch Seun*, *i. e.* the holy or sacred loch. On the north bank of it there you perceive, if you take the glass, the ruins of an old monastery, founded by *Munga*, a devotee from Iona, and after him called *Kil-Mhunga*, *i. e.* St Mungo's Cell. It has been for centuries, and still continues to be, the burying-place of the Dukes of Argyle. Opposite it is a lazaretto. That round tower which we are just leaving on our larboard, is the Cloch light-house. When first I navigated this main there was no such object, but instead, a massy fragment from a hill-side, called *Cloch-an-Ri, i. e.* the royal stone. It answered the same purposes in maritime laws as your "Gravesend;" and hence the name. The stone was blasted to rear that useful structure, which still retains its name, *Cloch*, a stone. A little to the south of it is Ardgowan House, the romantic seat of Sir M. Shaw Stewart; and farther on again the seat of Wallace of Kelly, with whose name you must be familiar in London, as the champion in Parliament of Law-reform, and Post-Office reform,—Fiddlesticks! The county of Ayr, the native county of Burns, commences there.

In the distance, and in the same direction you perceive a cluster of islands. They are called *Cumeras*, equivalent to "Kumerians," or "Kimerians," or "Cimbrii," or "Mercuri," well known appellations for certain tribes of our *Celtæ*, and their deity, and resolvable into *cu*, the sacred dog-symbol; *mer*, ocean, or the sea; and *as*, islands: in plain English, the sacred islands. They abound in antiquarian remains and unexplored caves. One of them conceals from our view the bay of Largs, celebrated for the defeat of the armament of Haco, and the slaughter of ten thousand, some say sixteen thousand, of the "red haired spoilers," in 1263, already referred to, which decisive field settled for ever the daring Danes.

The chief of my clan was on that memorable day, like a comet with his "tail," mixing steel with the Norsemen, where his marked bravery in the strife of shields purchased for him his first possessions in the county of Argyle. Two miles to the east is Kelbourn, *i. e.* the water-divinity—the seat of the Earl of Glasgow; and not far onward the seat of the Earl of Eglinton, the theatre of a celebrated tournament some few years ago.

That conical object in the horizon, sitting on the ocean like an iceberg, is a rock, eleven hundred feet high, and two miles in circumference, called *Alasaid-a'-chuain*, *i. e.* the sea-goddess, or Eliza of the ocean; corruptly, *Ailsa*. The summit presents the ruins of a temple, the antiquity of which no history can tell. Curious to say the Earl of

Cassilis, the proprietor, takes his title as a British peer therefrom!

This island right a-head is called Eilean-*Bhoit*, *i. e.* the island of the *Boii-tes*,* another sacred analogical term, equivalent to the *Lingam* of the east. From that highest eminence Mr Pennant observes "the rocks dip almost perpendicularly, and form *long columnar stacks*, some opposing their sides, and others their angles." Here he also found "three great *upright stones*, the remains of a druidical (Boudist?) circle, originally composed of *twelve*." We have an object in Glenco, as also in Skye, bearing a similar name, and from a similar cause. Bute was always superstitious. In more recent times, Pennant tells us that women were despatched thence all the way to Rome to carry home a quantity of holy earth!†

The primordial deity of the island appears to have been unpopular, if not offensive, and also to have spread his creed to a certain degree, from a well-known hoary adage, to wit, "*Cha'n ann am Boid amhain tha'n tolc*," *i. e.* the devil is not altogether (it would appear) confined to Bute. That promontory bounding the narrow channel to westward is Mount-Stewart, the seat of the Marquis of Bute. The policies are richly wooded, and tastefully laid out. The noble proprietor possesses one of the best private libraries I have seen.

* Bute. A people of Celtic-Gaul were called *Boii*, as also a people of Italy, *Caes-bell-et Sil.*

† Pennant, 257.

This town skirting the bay is called *Rosay*, or *Rothsay*, a Norwegian name expressive of the rotundity or circular form of a noble castle of unknown antiquity, which you may perceive in the background beyond the spire. One thing is certain, namely, that for centuries it was the seat of royalty, and a very strong fortress.

Here, about the year 1228, King Haco Usbac, in setting siege to the castle, was killed with a stone thrown from the castle; but in 1263, his friend Haco, king of Norway, succeeded in reducing it. In 1334, it was taken by Edward Baliol when in possession of a friend of the Bruces, and heir to the crown. In the year following it was ravaged by your countrymen under Lord Darcy, but shortly thereafter retaken by the people of Bute, assisted by their neighbours of Arinn, unarmed! After this it became the residence of Robert III. and no small attention seems to have been bestowed on it; for in the reign of James V. we find that one of the charges against the unfortunate Sir James Hamilton, is his "not accounting for three thousand crowns destined to reform the castle and palace of Rosay." It received the finishing blow from the Earl and Marquis of Argyle about the year 1686.

Fr.—You mentioned *Arin*. Where, pray, is *Arin?* I have read of it.

Au.—Ha! I observed you lay your hand instinctively upon your *hammer* at the bare mention of the name! That of all places is the field for the geologist!

You perceive those huge peaks, towering in solemn majesty, and peering over Bute? Those are the mountains of Arinn. As an island, keeping off Skye, it is certainly the most sublimely romantic we have. With its history also there are a number of incidents interwoven. It was the asylum for four months of Charles Boyd, third son of the unfortunate Lord Kilmarnock, one hundred years ago. It was also the lurking place of the great Bruce and his adherents, before the battle of Bannockburn: but the most curious is its religious history time out of mind, if it could be called back, as its numerous and spacious pagan temples would indicate. These, Bœthius says, were reared by a son of Fergus I, "as altars to the immortal gods;" but the object of worship was the sun, as Dr M'Pherson remarks. The narration by a simple poetaster of the times, Barbour, how Bruce discovered his friends in this wild region, will perhaps amuse you:—

> The King then blew his horn in by,
> And gart his men that were him by
> Hold them still in privitie:
> And syn, again his horn blew he,
> James of Douglas heard him blow,
> And well the blast soon can he know;
> He said, surelie yon is the King,
> I ken him well by his blowing,
> The third time therewith als' he blew,
> And then Sir Robert Boyd him knew;
> And said, yon is the King, but dreed,
> Go! we will forth to him good speed.

Its appellation is resolvable into *Ar*, the sun, or solar symbol; and *Inn*, an island. It is now the property, chiefly, of his Grace the

Duke of Hamilton; and his noble son the Marquis is this year erecting a new mansion upon it as summer and shooting quarters, adjacent to the hoary castle of Brodic. We are now about to enter what my countrymen call *na Caoil-Bhodach*, *i. e.* vulgarly, the *Kyles* of Bute. That old ruin on our starboard quarter was of old the stronghold of the Lamonts, till one of the Argyles set fire to it; it is called *Castle Tau-Ard*,* from *Tau*, the cross or barker, and *Ard* a height, alluding to the summit above, where the pagan temple stood. Another name for this point is *Ru' Aird-Shola*, *i. e.* the point of the height of Sol, or the sun, equivalent to the former. It presents now, you observe, a fine modern lighthouse, and a little beyond an elegant castellated mansion, erected at a great expense by the late Kirkman Finlay, Esq., one of the most enterprising and intelligent merchants ever produced by Glasgow. His son is present proprietor.

That pretty bay on our left is Port Banatyne. At the head you observe an antiquated building; it is called *Kaim's Castle*. Here a little a-head, and to the right, is the mouth of an interesting and romantic arm of the sea called Loch *Stri'van*, *i. e.* the loch of the river of the conflict,—an appellation which it merited from a battle having been fought here with the Norwegians some six hundred years ago. Up that hill, Ardin, we gave them graves.

* Toward Castle.

This picturesque mansion a little beyond on the slope, and basking in the sun, is Southhall. In a few minutes you shall find yourself as it were in Fairyland. We steer west—we steer north—we steer south, land-locked apparently; but no such thing. This is the exact spot of which M'Culloch says—"The passage of the Kyles is everywhere interesting; it is more particularly beautiful between this ferry and the entrance of Loch Ridan, where it is contracted, as well as varied, by four islands. These, and the forms of the land on both sides, render the passage so narrow and intricate, that, for a considerable space, it seems to be at an end, repeatedly, in working through it. It is the same indeed for nearly four miles through this intricate and narrow strait; the land closing in, in such a manner, as to appear to meet from the opposite sides. Thus, while in some places, we feel as if passing through the labyrinths of an alpine river, in others we appear to be enclosed within a lake. It is only by the fall and rise of the tide, and the appearance of the sea-weeds on the rocks, that we are led to suspect the maritime nature of this channel; since it is so far removed from the sea, and so involved in all that class of ornament and scenery which we are accustomed to associate with fresh water, that it is scarcely possible to divest ourselves of the idea of being in an inland lake. At the same time, it is no less beautiful than extraordinary; the land rising suddenly and high from the water, often in-

to lofty cliffs interspersed and varied with wood, the trees growing from the fissures of the rocks even at the very margin of the sea, and aiding, with the narrowness of the strait and the height of the land, to produce a sober, green, shadowy tone of forest-scenery, which adds much to the romantic effect of this fairy-like sea." This is at once a correct and engaging description.

Here we come to the mouth of another beautiful arm of the sea on the same side, called *Loch Ridun, i. e.* the loch of the royal fortress. The ruins are on that small island in the centre. The fortress was used as a garrison by the Earl of Argyle, so late as the year 1685, (fancy five thousand stand of arms, and three hundred barrels of gunpowder in that small island!) but was reduced and dismantled, the same year, if I well recollect, by your English ships. We are now emerging from the Kyles, having circumnavigated two-thirds of Bute. This jutting point to the starboard is *Rua-Mhic-Lamin, i. e.* Lamont Point. You perceive the family seat? There, to the other side of it, opens the farfamed *Lochfine*, which runs up some nine miles beyond Inveraray, a distance of upwards of thirty-eight miles. Near the mouth there, on the west side, you perceive a curious creek? That is a snug harbour, with a neat and thriving town called *Tauri-Port* (Tarbert). This word has puzzled etymologists more, perhaps, than any other word; and, therefore, if you can command a sufficient stock of patience, we shall discuss it.

I know not a word more simple, more perspicuous, if we but attend to the advice of the poet; namely,

> Know well each ancient's proper character:—
> His fable, subject, scope, in every page,
> *Religion, country, genius of his age:*
> Without all these at once before your eyes,
> Cavil you may, but never criticise.

Tau-ri, or *Tau-re*, was from the infancy of astronomy, the barker or dog-star, one of the terrestrial symbols of which was a ✝, a cross, primarily, the barker or warner of danger; secondarily, the good one, the giver of the flowing divinity; consequentially, wheresoever this divinity is most accessible; progressively, any object resembling the cross, or by general consent substituted therefor, &c. Hence *Taure*, an auger (which, by the by, is equivalent, from Aug, the barker, and Er, or Re, the star, or circle;) *Tau*, or *Tua*, a Lochaber axe; *Taure*, the fiery cross, or warner, from its being cross-shaped; and hence also this peculiarly-shaped port, and, by analogy, every other place similarly formed. The fact is, as you see, that irrespective of Neptune being most accessible here, the very port presents the form of a rude cross, or Tautic symbol: and divest yourself of this idea, the peninsula forms a shank, and the termination the completion,—the transverse of the symbol. In short the word, be it what it may, claims immediate propinquity with the following, viz.:

Tautus, a Phœnician deity, the same as the

Saturn of the Latins, and properly said to be the inventor of letters and language, at least to a certain extent. *Varro*, *Herod.* &c.

Teutas, a name of Mercury among the *Gauls*, to whom the people offered human victims. *Lucan*, l. v. 445.

Teuthras, a king of Mysia, on the borders of the *Cau-cus*, who married *Auge*, the daughter of *Aleus*. *Apollod*, 2, c. 7.

Tages, a son of *Genius*, grandson of *Jupiter*, the first who taught the twelve tribes of the Etrurians the science of *Augury* and divination. *Cic. de. Div.* 2, c. 2, 3.

Taranis, a name of Jupiter among the Gauls, to whom they offered human sacrifice. *Lucan*, 1, v. 446.

Tauranter, a people of Armenia, as also a people of Italy. *Tacit. Ann.* 14, c. 24.

Taurinii, the people of Taurinum, a town of Cisalpine-*Gaul*. *Sil.* 3, v. 646.

Taurus, one of the names of the largest mountains in Asia, as to extent; and so of a hundred and one more,—all *cabiric* or *sacred*, or pagan appellations. It is really pleasing to the mind to understand the leading idea of every vocable to which one finds occasion to give utterance, and this is a task by no means impracticable. Pardon me; if I did not know you to be an adept in the science of philology, I would not have presumed so much; for to submit these things to minds who never considered them, would be to "cast pearls

before swine :" but truth is truth, and will remain truth, whether we scout her from our door as an impostor, or receive her with open unsuspecting arms, with a view to be benefited by her strange lore, sometimes apparently absurd, but always beneficial.

> 'Tis not an easy task to waft aside
> The curtain drawn by prejudice and pride.

On the east side here is the ruin of a very extensive fortress, which was the stronghold successively of M'Donald of Kintyre, of the Maclean of Duart, of Bruce, and of Argyle. The isthmus to the west sea here, is only about one and a half English mile. In Pennant's time, vessels of nine or ten tons were drawn by horses out of the west loch, and launched here ; and, *vice versa*, to avoid the great danger and delay of going round the promontory of Kintyre, a distance of forty miles. *Torfæus* tells us, that when Magnus the Barefooted (properly the Kilted), king of Norway, obtained from Donald Bain of Scotland the cession of the Western Isles, or all places that could be surrounded in a boat, he added to them the large and valuable peninsula of Kintyre, by the following fraud ; namely, by placing himself in the stern of his boat, and holding the tiller, whilst his boat was drawn across this narrow neck by horses. There is an allusion indeed to something of the same nature in the " Lord of the Isles," in relation to Robert Bruce.

It was a wondrous sight to see,
Top-mast and pennon glitter free,
High rais'd above the green-wood tree!
* * * * * *
As on dry land, the galley moves,
By cliffs, and copse, and alder groves!

I have often thought that it would be an easy achievement, considering the present advanced state of mechanism and art, to make this isthmus highly subservient to commerce.

A canal has been talked of for more than half a century: but how simple a contrivance a railway with slips to sit upon would be? Why, very little money would pave the way for ships not of "ten tons," but of *ten hundred tons*, and the saving in the articles of time, and life, and property, would be incalculable!

That same peninsula, which makes a strange figure upon the map, called of old *Dal-Rua'dain*, from the *Reudiniem*, or red-haired kings, and topographically *Cean*-tire, or the land's end, is not devoid of interest, as being the primordial seat of the Scottish monarchs. It is reputed that red-haired *Cairbre*, son of Conan II. king of Ireland, headed a colony of Scots who landed there in the *third* century, and, by slaying Oscar, son of the epic poet Ossian, possessed himself of Cean-tire. To the eastward of the Maol or promontory stood a fortress, *Dun Auv-aird*, or Auerty, decidedly coeval with the pagan period. Here, in 1647, a party of *Cola-Ciotach's** men, Montrose's Irish auxiliaries, were

* *i. e.* left-handed Cola, a Macdonald, and a dangerous antagonist.

besieged by General Leslie. The garrison capitulated at discretion, on finding their supply of water cut off; but the General, not too much the recipient of humanity, ordered the whole, to the number of three hundred, except youthful *Lorn*, to be massacred in cold blood! The skulls, and other bones, to this day bleaching on the beach, bear ample testimony to the truthfulness of this tragical event! Argyle, who was colonel, was tried and condemned for this. Ten miles this side of the Maol is a fine loch, and a safe anchorage, called *Loch-Chile-Ciarain*, after St Ciaran, who founded a monastery there in the sixth century. It is now called Campbellton, in compliment to the modern proprietors. The whisky distilled in that parish pays £100,000 a year of duty!

We now see Ardrissag-point with its beacon, the east entrance to the Crinan canal. We shall be there presently.

CHAPTER III.

Crinal-Canal—Its Statistics—Remarks thereupon—Suggestion relative thereto—Loch-Gilp—Duntroon—Dorus-mor—Battle of Trai-Ghrin-aird—Jura—Collonsay—Oransay—Coire-Bhreacuain—Loch faochan—Kerera—Oban.—Etymologies—Antiquities, &c. &c.

> Unfinished things, one knows not what to call
> Their generations; so equivocal.

This is rather a short-sighted, if not an absolutely stupid undertaking. If my plan relative to the isthmus of Tarbert were carried into effect, Government might convert this into a mill-dam. It should be certain to be damned whether or not. Its length is nine miles; it presents fifteen barriers, in the shape of locks, each only ninety-six feet in length, and twenty-four in breadth! Before laying your keel, you must send to measure them; and, to make the most of your bottom, build her Dutch-sterned and *pug*-nosed! The general average of time it takes to pass a vessel is *five hours!* The enterprising and ingenious proprietors of the Shandon, Thomson and M'Connell, have done every thing in the power of a company to shorten it, and for this they deserve the glowing gratitude of the public; but the general commerce of the country still complains. Would a rail-road on its banks not be some improvement?

Fr.—Why, I for one should think so; but the other isthmus will be more effectual. If you procure a bill, I shall take shares myself.

Au.—Why, it would not cost altogether more than the price of three of these locks.

Fr.—What is the history of this Canal? Has it paid?

Au.—Why, a sketch of its history is this:—It was undertaken and commenced under the auspices of John Duke of Argyle, under an act of Parliament passed in 1793. The stock of the company was intended to consist of 2400 shares of £50 each, creating a stock of £120,000; but the settled-down *bona fide* capital was £92,550. It was opened for the passage of vessels in July 1801, but not before a loan was obtained from the Barons of Exchequer in Scotland of £25,000, on an assignment of the tolls of the Canal in security. In the same year 1801, a further loan of £9810 was raised among a number of the original subscribers on transferable securities, bearing interest at the rate of five per cent., on none of which, it is believed, the interest has been paid or the capital liquidated. In 1805 a farther loan of £25,000 was obtained from the Exchequer in England. In 1811 another loan of £5000 was applied for and obtained from Government, which, proving inadequate, a credit of from £2000 to £3000 was obtained from the bankers in Glasgow, on the private security of the Duke of Argyle and his late brother. Notwithstanding all this, the company in 1814 was found to be saddled with a debt of £67,810, exclusive of interest. This, with other considerations, led to a renewed application to Government, and to an act in 1816, empower-

ing the Barons of Exchequer in Scotland to advance £19,300 more to repair and improve it. This last sum Government directed to be expended under the management of the Commissioners of the Caledonian Canal; with what wisdom is problematical. This loan led to the pecuniary affairs of the Canal being placed under the control of the Barons of Exchequer in Edinburgh, to whom all accounts and vouchers are of course forwarded.

Notwithstanding this enormous outlay, or outlost, as it may be called, the undertaking has quite enough to do to keep itself in the necessaries of life, so to speak; nor is the tiny fleet of the country more than satisfied with its charges.

As to whether it has paid, I leave yourself now to answer the question.

Fr.—God bless me! Is it not practicable in this age of excavating and tunnelling to reduce it to sea-level, and thus not only save time, but also enable vessels of every size to pass?

Au.—That, Sir, was the opinion of an eminent engineer who happened to be a fellow-passenger of mine some years ago. The summit level is only from sixty to sixty-four feet, and the rise and fall of the tide at this end averages ten feet; at the west end only the half of that, and four hours later! A curious fact! If brought down to-sea level, a lock at each end might do, and the present materials would meet a considerable share of the expense. At any rate, it is obvious that something *must* be done, and that very soon. Some people consider it

no more than due that Government should do this for the Highlands, in compensation for the ruin they brought upon them of a sudden, in the article of kelp.

Fr.—Is that Powlett Thomson's Bill, relative to the duty on barilla?

Au.—The very same, Sir. One would suppose that we had as good a right to a compensation-act as the sugar lords, the slave-holders; but of this a wise Whig Government never dreamed.

Fr.—Let us not enter the arena of politics, if you please.

Au.—Agreed, Sir.

Fr.—What pretty village is that over at the head of the loch?

Au.—It is called *Locha-Gilab* or *Cilab*,* *i. e.* the sacred or consecrated loch. A little beyond is Kilmory, *i. e.* the cell of the Virgin Mary, the seat of a worthy and excellent landlord, Sir John Orde. Two miles to your left here, on the bank, is *Achanan-darach*, *i. e.* Oakfield, a most picturesque spot, which strikes every tourist. After this we may as well read the news of the day till we reach the other end. * * * *

We are now at the west end of the Canal, the new and rapid steamer the "Dolphin" awaits us. This water is called *Loch Crinan*. *Crinan* signifies a river consecrated to the sun, equivalent to *Crinisus*, a river on the western parts of Sicily, dedicated to

* *Loch-Gilp* *Ci*, the barker, *La*, the sun, and Ab, the sacred serpent: a cabalistic term.

the sun, and having *a priest of Apollo;* to *Crinisus* the fabled prince, who was actually himself turned into a river in Sicily by the gods, and granted the power of metamorphosing himself into any shape he pleased; and to *Crino,* one of the Danaides, or fifty daughters of the sun.* You are aware that the sun, in mythology, is variously "Greneus," "Cronus," "Crinus," "Chrishna," Apollo, Baal, Bel, "Leo," "Taut," "Og," &c. Look here! There flows the same sacred river!

That modernized castle on our right is *Dun-Treoin*,† *i. e.* the fortress of the ness or nose; equivalent to *Troina* in Sicily, *St Trond* in the Netherlands, &c. It is the seat of a wealthy and enterprising proprietor, Niel Malcom, Esq. That arm of the sea opening northwards is *Loch Craigness,* from *creag,* a rock, and *ness,* a jutting.

Some of these islands are very beautiful,—clad with a coat of verdure and adorned with ancient oaks stuck in fissures, to a degree hardly to be expected here, which thing, indeed, outdid M'Culloch's "silvan philosophy." The loch altogether is much admired.

Where we now are is called *Dorus-mor, i. e.* the *main-door;* and many a *door* there be in this *Cuan* or dog-sea, as it is called. It corresponds with *Scylla,* who was first changed into *dogs,* and afterwards into islands or rocks, much like these. There *Iona* and *Islay* to the west, *Cnapadal* to the south,

* Vide *Virgil, Æn.* 5, v. 38; *Paus.* 10. c. 27; *Apollod,* &c.

† Duntroon.

and to the north *Sheuna* and *Luing*. The island *Sheuna*, of which M'Culloch remarks that "it looks like an ornamental park," belongs to the city of Glasgow. It was bequeathed to that corporation by a Mr Yeats, who bought it, I believe, from having seen it advertised; but having been disappointed in his purchase, he thus disposed of it.

The name is akin to *Sena*, in Italy, as also to *Zeuto*, one of the Oceanides; in brief, *the sacred island*.

Fr.—You mentioned *Ila*. Is that the island of Mr Campbell, the late member for this county? I met him in London, and a most gentlemanly chieftain-like person he is. Is it a good field for a geologist?

Au.—The same island. Mr Campbell is principal proprietor, as also of a deal more in the neighbourhood of Glasgow. As a field for the geologist, it does not rank among the first, yet your hammer could discover there quartz, felspar, pyrites, micaceous, schistus, gneiss, chlorite, talc, and the like. It is, like every portion of this peculiar region, in which you now are, redolent of pagan antiquities, especially the solar circle of erect stone, the "serpent-teeth" of eastern theogony. The principal place of historical note in it that I remember at present, is *Trai-Ghrin-aird*, *i. e.* the shore of the mount of the sun, where, in 1598, a desperate and bloody battle was fought between the chief Maclean, and his own nephew, M'Donald of Ila. Sir Lachlan Maclean, who was one of

the bravest men that ever drew sword, was overcome by stratagem, and, after having fought with Spartan resolution, left dead on the field, with eighty of his principal and near kinsmen, and two-hundred of his gallant vassals. This tragedy had not been long acted, when the Macleans, assisted by a number of their kindred of Macleods, M'Neils, and Camerons, made an incursion upon Ila, and in turn wellnigh exterminated the M'Donalds!

The name of the island is sacred from *Il*, the sun, and *A*, an island, equivalent to "Ilia," the mother of Remus, who married the god of the river Tiber; to "Iliensa," a people of Sardinia; to "Ilisus," the *sacred* river in Attica, with the temple of the muses; and "Ilion," a citadel of Troy, all referrible radically to the sun-worship.

That island adjacent, with the two towering "*Paps*," as they are called, an analogical name, is *Jura*, *Deura*, or properly *Teu-ra*, from *Teu*, the barker, the sun-god, and *ra* the cones; equivalent to "Teuthras," who married *Auge* (the barker), daughter of *Aleus*, the sun, and "Teutas," a name of Mercury among the Gauls,* already alluded to. What a bold flight of fancy, the paps of the goddess Teuthra! The altitude of the highest is two thousand five hundred feet. The remains of several tumuli are found here, and solar temples of course. Its peaks afforded a good opportunity of witnessing the king of day emerging from his chambers of

* *Caesar, Vell.; Lucan, Apollod,* &c.

the east, which was the great ambition of his votaries.

The next twin islands to the north-west of Ila, are *Collonsay*, and *Oransay*, said to have been the first land made out by Saint Columba. Collonsay is the birthplace of our present representative in Parliament, and Lord Advocate of Scotland, M'-Neill. Here are also well-chisselled Tautic emblems, or crosses, with religious ruins in tolerably good preservation. *Oransay* signifies the island of the sun, of whom Saint Oran was the priest; whence his name, equivalent to *Uranus*. *Collonsay* signifies also the island of the sun, from his pagan appellation, *Cœlus*, or Uranus, the father of *Saturn*, *Oceanus*, &c, who married his mother *Terra*, or earth, and father to the Titans.*

At the northern extremity of that island Deura, is the far-famed and dreaded Carybidis, *Coire-Bhreacuain*; from *coire*, a cauldron, a boiling vortex, a confluence, and *Breacuan*, the chequered sea, from the countless number of islands and islets it presents. The commotion of the tides there at certain stages of it is awful; — vast openings are formed, "yawning like a hell," in which one would think the abyss would be seen; immense bodies of water tumble as over a precipice, and then rebound and dash together with fearful impetuosity, foaming, rising and roaring like ten thousand

* Vide *Hesiod*, &c.

lions! "On the shores of Argyleshire," says the author of the "Pleasures of Hope," at the distance of many leagues, I have often listened to the sound of this vortex. When the weather is calm, and the adjacent sea scarcely heard, on these picturesque shores, its sound, which is like the sound of innumerable chariots, creates a magnificent and fine effect." It reminds one of the dispute between Neptune and Apollo, about the isthmus and promontory of Corinth, when the giant Briareus, son of Cœlus and Terra, with the hundred hands and fifty heads, was called to judge between them. *Hesiod*, *Theog.* 5; *Paus.* 2. The chief cause is supposed to be a sunk mountain.

Fr.—That is the dinner-bell, I presume: shall we go down?

Au.—If you please, Sir; and if I mistake not, the table will not disappoint you, John Bull as you are.

* * * Halo! We are approaching the town of Oban, about a hundred miles from Glasgow by the route we took. Here is *Loch-Fao-chuan* a beautiful arm of the *sacred sea*, as the name indicates, penetrating upwards of three miles inland, and leading to *Glenfeachan*—a glen allowed to be the first in Scotland for varied and delightful landscape. It also presents many valuable springs, which would be counted no mean *divinities* in the deserts of Arabia. This mansion to our right, Galanach, is the seat of a branch of the house of M'Dougall.

This island, covering the mouth of the bay of Oban, is *Cerera.*

There is Oban now! A neat, handsome, and beautifully situated village. Is it not? This is the great resort of young Englishmen of taste during the summer season. It affords first-rate accommodation; but, by jingo! they'll make you pay for it. There are excellent private lodgings, however; and a person making any stay, will find it his interest to inquire for them. Oban may be said to be the *focus* of Highland scenery. All roads and routes leading to all that is beautiful and sublime, diverge from it like the rays of the sun.

Fr.—Pretty, very! One should suppose your friends, the ancient solar priesthood, would leave some relics here?

Au.—Relics! The relics around here it would take you a week to explore. The very name, *Oban*, is a relic, and to the antiquary of no mean value. *Ob* is expressive, primarily, of the symbolical solar serpent; secondarily, of the procreator, the sun-god, consequentially, of any object that may be substituted, and even of an elevated circular knoll or mound, as the usual site or altar. *An*, or *On*, is the Celtic for a river, water, the sea. *Oban*, therefore, is a compound divinity; to wit, the sun and water-god. This so far goes to prove us Phœnicians with a vengeance. The Phœnicians, accord- to Sanchoniathon, cited by Eusebius, were among the earliest who embraced ophiolatreia, obeism, or serpent-worship, and the author of this worship is

said to have been *Tautus*, a god who is by the same author said to have "first made an image of Cœlus, and afterwards of Saturn." The name of the sacred serpent, says the learned Bryant, "was, in the language of Canaan, variously pronounced *Aub*, *Ab*, *Oub*, *Ob*, *Oph*, *Op*," &c. The first oracle mentioned in sacred history, indeed, is the oracle of Oban; *Aub*, or *Ob*. It is the thing translated in our Bible "familiar spirit," the possessor of which Moses commanded to be put to death. We call a witch *Abag*, and the king of the fairies *Oberon*. The father-in-law of Joseph was priest of *On*, *i. e.* of the river Nile, a name unscrupulously transferred by the vulgar again to God. We call a river *Ain*, or *Oin*.

There is a most peculiar-looking stone on this side of that castle, which we shall pass on leaving, which goes to corroborate this theory. It is of very great altitude, placed perpendicularly, and called *Clach-a'-choin*, *i. e.* the *dog-stone*, or the stone of Tautus, or the barker; probably the veritable oracle—the veritable *Ob* of Oban! The territorial name is *La-earn*, *i. e.* the province of *day* or sun-votaries.

That island, again, sheltering the beautiful bay, is *Cerera*. Here we have the same compound divinity *Ce*, the barker, and *Re*, the star,* the god *dog-star*. You have islands consecrated to this divinity, by-the-bye, on the Thames?

* The Cereres and Leleges of old, were the same people, *i. e.* the children of the sun.

Fr.—We have.

Au.—In that island there is also an ancient fortress, Caisteal *Gaol-bhan*, *i. e.* the fortress of the sisters of charity or of love. That noble castle on the promontory, again, at the mouth of the bay, is called *Dun-Ola.* Now *ola* is the sun, and, of course, God; Olane is the name of one of the mouths of the *Po* or *Op;* Olenus was married to Lethæa (day), a beautiful woman who preferred herself to the goddesses. She and her husband were changed into *stones* by the deities. Here is a reason for stone-worship! Some say it was called after *Olaus*, a Norwegian. Allowing this, for the sake of argument, who, I'd ask, was *Olave* or *Olaus*, called after? Why, after his god, to be sure; as most kings, priests, and heroes of olden times were. Mr Davies tells us that the Druid, who was the minister of the British god *Hou* (the barker) was called an *adder*, because adders, says he, were symbolical of the god whom he served, *Hou*, the dragon-ruler of the world! It was here, in Cerera, Alexander II. died, while meditating his expedition against the usurping Norwegians in 1249; and it was here also that Haco convened his armament in order to his ill-fated descent in 1263, already told in connection with Largs.

The fortress on the island, as well as that on the mainland, was once also the stronghold of the M'Dougals, until, because of protection afforded to a person of the name of Livingstone, who had killed a son of one of the petty chieftains, a Campbell,

named *Iain Beag*, *i. e.* Little-John, in revenge for the death of his clansman and kinsman, stormed and burned it, dealing indiscriminate massacre among the surprised M'Dougals, and hurling eighteen of them sheer over the awful battlements!

This castle on the promontory, *Dun-Olla*, seems to have been a place of consequence from the year 700 down to 1715. It is now defended by a solitary eagle, which, to my own certain knowledge, has stood piquet for upwards of twenty years!

We are once more careering the cerulean main, and what a glorious prospect! This opening we are coming to northwards of Dunolla, is the mouth of Loch-etive. To the right as you enter it stands the ruin of *Dun-sta-innis*,* *i. e.* the fortress of the two islands. It was among the earliest palaces of our monarchs. 'Twas there was long preserved the famous stone of Gathelus, the palladium of Scotland, used for centuries as a coronation chair, till removed by Kenneth II. to Scone, and which is to this day fixed between the feet of the coronation chair in Westminster. The fortress is of unknown antiquity. It was in 1307 in possession of Alexander M'Dougall, Lord of Argyle, a friend to the English; but was reduced that same year by Robert Bruce. It appears to have been, in 1455, a residence of the Lord of the Isles, when James, the last Earl of Douglas, fled to him after his defeat at Annandale. I was at it seven years ago

* Dunstaffnage.

with a fellow-citizen of yours, a Mr H——, who seemed much pleased with two long pieces of ordnance, relics of one of the ships of the Spanish Armada, which are seen on the battlements, but who was much astonished, if not absolutely affrighted, at a most distinct echo which proceeds from a ruined chapel, or family cemetery, which stands contiguous. He would not believe but it was a design upon him, till I set him to speak several languages with every variety of intonation.

About two miles up, the loch presents a regular phenomenon—a sea-fall of about twelve feet, and at certain stages of the tide uttering a deafening roar. It is supposed to be the *Lora*, and *Cona* of Ossian, and is caused by a ledge of rocks which run across the loch in the way of the immense volume of water which visits Loch-etive every tide, and which *must*, by the laws of nature, have its journey accomplished within a given time. It is called a *Chon'ail*,* *i. e.* the dog-flood, hydrophobia, or mad-flood.

A few miles beyond it, on the same side, and on the road to Inveraray, is *Bun-ău*, *i. e.* the terminus of the river *Au*, a noted salmon-fishery, and where may be seen the first monument erected in Europe to the immortal Nelson; an immense "grey stone," probably, at one period, a divinity. At the mouth of the river *Au*, or *Ou*, there is a ferry which I would recommend you to cross, and ascend the ad-

* Conel-ferry.

jacent hill, whereare the remains of an alarm-post, which is the mouth of Loch-etive proper, dividing Alpine scenery almost to Glenco, for twelve miles or so. There, as Christopher North, who is no mean authority, declares, you will have the most charming prospect of mountain and lake grandeur to be seen in Britain ; * and to add to the view, the wild-deer are seen gregarious, with their antlers like a walking forest.

There you are also very near that sublime object, *Ben-cruachan*, the theatre of the arduous and decisive struggles of Wallace, of Bruce, and of Rob Roy. On the north side of the loch you may almost perceive from this the old priory of Ardchattane, redolent of

> Tales of the days of old,
> Of the deeds of days of other years.

Under its roof was convened by Wallace a synod of Celtic chiefs, after his victory over the Irish mercenaries sent over by Edward, and a similar cabinet council by Bruce after he had chastised M'Dougall of Lorn.

* *Vide* Preface to Swan's Views of the Lakes.

CHAPTER IV.

Lochnell—Lismore—Lady-rock—Duart Castle—Ard-horinis Castle—Lochalin Castle—Aros Castle—Tobermory—The Florida—Mingary Castle—Bloody Bay—Ardnamorchuan-point—Coelin hills—Spar-cave—Loch-muidart—Arisaig—Eigg.—Etymologies, Antiquities, &c. &c.

This eminence on the north jaw of the loch, with the Observatory, is called *Ard-mhuc-innis*, *i. e.* the eminence of the swine-island, or it may be boar-island, or any natural object resembling that animal. Behind it is *Loch-nan-Eala*,* *i. e.* the lake of swans; and a little to the north, again, a mound, the Barogonium of Cæsar, and the supposed hall of Selma, the palace and metropolis of our Fingael ancestors, the theatre of the "feast of shells."

This island on which we are steering is Lismore. This opening to the east of it is *Linne-shelach*, the route to *Glenfinan*, the seat of Prince Charles' Monument, as also to Fort-William, and to Inverness by the Caledonian Canal, which places we shall visit and describe, God willing, next week. We on this occasion bear up to the west of Lismore, for *Caol-Mula*, *i. e.* the Sound of Mull. We are now about entering the Sound, about ten miles from Oban. This is the latitude of which the late Sir Walter Scott says, "a grander and more impressive scene, both from its natural

* Lochnell.

beauties and associations with ancient history and tradition, can hardly be imagined;" and I appeal to yourself whether you think the great cosmographer be mistaken. What a noble phalanx of sublime, towering Alps! Look here, Sir; here the lofty Ben-cruachan, keeping company with us in a new form. Northwards Ben-nevis, our Olympus, the highest in Britain, rears its snow-hooded head. To the west Ben-mor in Mull, 3097 feet; together with a hundred rival mountains, too tedious to enumerate, the exclusive colonies of "the bird of Jove." "What an abyss of glorious poetry!" All our Scottish counties present grandeur worthy the frequent visits of royalty, but Argyleshire transcendently. Here we afford the glories of the mighty deep—"the mirror of the Almighty," in conjunction with mountain scenery, on a scale which none other county can.

Here, near the point of Lismore, you perceive a rock with the refluent wave laving its sides, and threatening to submerge it? It is called *Sceir-na-bain ti'earn*, *i. e.* the lady-rock, from a tradition connected with it of which you must have heard. Provost Lumsden of Glasgow's Steam-boat Companion gives it as follows:—

"M'Lean of Duart Castle was married to a daughter of the Earl of Argyle; but they had no children, and he was unfaithful to her bed. In a fit of jealousy, his lady mixed poison with a medicine he was about to have taken; a servant, however, who had accidentally tasted it, died in conse-

quence, and as a punishment, the lady was placed upon this rock at low water, to perish by the return of the flood; drowning being in those days the death inflicted upon ladies for a capital crime. She was rescued and taken off the rock by four brothers, named M'Lean, who conducted her in safety to her father, but dared never return to Mull. M'Lean of Duart, when eighty-nine years of age, was murdered in Edinburgh while in bed, by his wife's brother, the first Campbell of Cawdor, who obtained that estate by the forcible abduction of the infant heiress. A song composed on the murder of M'Lean, is still chanted in the Highlands. The tradition forms the groundwork of Miss Joanna Baillie's play of the Family Legend."

The thing, *if true*, was bad on the part of MacLean; but the marvel is, considering the period, that he spared my lady for a moment after the discovery. He was judge and jury himself. He might have ordered her to be conveyed to the "gallows hill" like other offenders, and trusted the consequence to the sword. Was it not fully as unmanly of *her* brother to murder an old hero in cold blood in bed? The mock-funeral is not credited, nor did it form any part of the tradition of the country, till Miss Baillie conjured it up. Let us, therefore, suppose the accounts balanced. So argue the public.

For my own part, if I were allowed to express an opinion, I think this account of the Lord Mayor or *Maormor*, of Glasgow, by much too par-

tial. *Lachin Cutanach,* the hero of this drama, was from his boyhood a wild one. He was brought up among the Clan-chatans, his mother's kindred, whence his *soubriquet:* his education was neglected, and his training was his own indomitable will and pleasure. His character among his own clan was, *Gun ghaol Dia, 's gun eagal duine, i. e.* Unloving God, unfearing man.

So much so, that after his father's glorious fall on the field of Flodden in 1513, shielding his monarch, a council of the chieftains of the name was held with a view to cut him off from the succession. Lady Elizabeth sued for and obtained a divorce, and married a kinsman, Campbell of Ach-nam-breac: our hero, well pleased, flew to the arms of his young dulcinea, daughter of a vassal chieftain, Maclean of Treshnish, by whom he had a son worthy of the father, *Ailean-nan-sop*, a notorious freebooter and incendiary, whence his *soubriquet.*

Here, to our larboard, is the veritable *Caisteal Du'aird, i. e.* the fortress of the black eminence, the seat of the redoubtable Maclean in question, and of many heroes of a different calibre before and after him. It was till very recently garrisoned as a royal fortress, but now abandoned to ivy and to owls!

> The lofty scenes around our sires recall,
> Fierce in the field and generous in the hall;
> The mountain-crag, the stream, the waving tree,
> Breathe forth some proud and glorious history.

The history of this castle for upwards of eight

hundred years past, taken in connection with that of its puissant chiefs, would make an interesting volume. Its possessors, with *one* exception, were poverbial for bravery, loyalty, and exalted honour. So recently as 1513, they were the most powerful of the island chiefs ; but their Spartan honour and Roman valour had to succumb to civilized sordidness and cupidity.

Fr.—Your eyes, I perceive, affect your heart. Speaking of eight hundred years, how long is it, if I may ask, since the house of Maclean lost possession of the castle ?

Au.—Why, the decline of the house, so far as the castle is concerned, may be dated, I believe, so far back as 1674 ; for we have it chronicled that in that year " the Earl of Argyle raised a caption and decreet of removing against the possessors and tenants of the lands of Duairt, and that a party of troops, under Captain Middleton, was sent to enforce the laws." The Maclean, it would appear, set this party at defiance, concluding, from the following complaint against the Clan, *viz.*—" They, in high contempt of our authority and laws, did forcibly and violently refuse and resist ; they having garrisoned the castle, and having fixed several guns and hagbats. At the same time, the better to strengthen, encourage, and fortify those within the castle of Duairt in their rebellious opposition, Maclean of Brolas, and his complices, to the number of seven score armed men, arrived, sword and target in hand, in a posture

ready to fight, with their tartan plaids thrown from them, standing and drawn up hard by the Castle of Duairt, and in readiness to oppose the execution of our laws, who did boldly and insolently intimate so much to Captain Middleton and his party."* Captain Middleton, judging discretion the better part of valour, shipped himself and his troops; but next year a formidable armada arrived, landing at four different and opposite quarters of the island, who commenced the work of death by houghing and maiming the poor passive cattle, and slaughtering defenceless and inoffensive women and children; of which when the Maclean heard, he, from motives of humanity, capitulated at pleasure, and took possession of the castle of Cairnburgh; of which anon.

I dislike, for my part, to dwell upon these things. I would much rather repeat to you a poem, composed by a clergyman adjacent, a few years ago, on the occasion of the flag of Duart Castle being given to the wind, to summon the surrounding peasantry to chapel or church on Sabbath, viz.:—

On the war tower of Duart the banner is spread,
But 'tis not the banner of terror and dread;
It sends the far summons, o'er mountain and heath,
But 'tis not the summons to onset and death.

It calls not the chieftain to gird on his might,
To send forth the war-cry, and arm for the fight;
It calls not each clansman, in hostile array,
From his home and his kindred to hasten away.

It calls not the mother in anguish to mourn
O'er the child of her hope, as if ne'er to return;

* *Vide* Letters of Treason, 1674, and Memorial of John Duke of Argyle, 4to, 1777, p. 90.

It calls not the widow, in forebodings of fear;
O'er her fatherless offspring to shed forth the tear.

For the banner that waves is a banner of peace,
And the tidings it bears are the tidings of grace;
In the stillness of Sabbath 'tis wafted abroad,
To assemble the clansmen to worship their God.

Oh! thus may each banner of discord and strife,
Yet send forth the tidings of gladness and life;
Thus calling on mankind with joyful accord,
To appear at His altar and worship the Lord.

The contrast is very striking, is it not?

Fr.—Very, very indeed!

A little farther on the east side of the sound is *Caisteal Ard-horinnis, i. e.* the castle of the eminence of the sun—ness. You cannot mistake here *Horus,* the Egyptian Deity: *Horæ*, the three daughters of Jupiter, who, according to Homer, opened the gates of heaven and Olympus, as also the *Horestii* and *Arii* of Tacitus, whom he calls a people of Britain.

Ard-horinnis on her frowning steep,
'Twixt cloud and ocean hung,

forms, you perceive, one of the most picturesque views of any *chateau* we have yet examined. Its gentle verdant slope down to the sea, with its southern exposure—is it not truly grand? You perceive there on its breast black cattle grazing, and reduced to mice.

Fr.—If I mistake not, Sir W. Scott alludes to it in some of his poems?

Au.—Right, Sir; *his* was that couplet I quoted; and again, he says,

Rent was the sail, and strain'd the mast,
And many a leak was gaping fast,
While the pale steers-man stood aghast,
And gave the conflict o'er.

This refers to that bay just below, on the occasion of Robert the Bruce being overtaken by a storm and obliged to cast anchor there. The fortress, which was a very strong one, is supposed to have been founded by the Danes; but after the expulsion of that people, it became one of the many strongholds of the Lords of the Isles, especially of the three last lords, Donald, Alexander, and John, styled Earls of Ross. It was for a length of time the property of a branch of the Clan-Gregor, but sold, I believe, last year, by the late Sheriff-substitute of the county, a gentleman highly esteemed and highly connected. He retired on the superannuation list, and lives at present in St Andrews.

Round the broad base of Ard-horinnis, onward, you perceive an opening of a lonely and romantic arm of the sea, called *Loch-alin*, *i. e.* primarily, the lake of the sun, consecutively, the fair or lovely, equivalent to *Alia*, a river of Italy, where the Romans were defeated by the Gauls, and to *Alilæ*, a people of Arabia Felix. The mouth of it presents the ruin of an ancient castle or keep, bearing the same name, *Caisteal-Lochalin*. There John of *Ile* is said to have held his council or parliament in 1461, and assuming the style of a sovereign prince, granted a commission for entering into a treaty with Edward the Fourth of England, to assist in reducing the realm of Scotland. It is now the property of a gentleman of the name of St Clair, or Sinclair.

We have now traversed this profound sound for about twenty miles since we left Oban. Here to our larboard on the Mull coast is another ivy-mantled castle. It is called *Caisteal-Arais*, or *Arois*, another sacred appellation, and equivalent to *Arius*, the name of a river of Gaul and of Asia, the inhabitants of which, Athanasius, Pliny, &c. tell us, were called *Arii*, and to *Aristeus*, son of Apollo, by a nymph born in Libya, and brought up by the Seasons.—Vide *Diod.*, &c. This fortress was also in the possession at one time of our archipelago kings; and here Robert the Bruce, after his final settlement on the Scottish throne, paid a visit to the Lord of the Isles, as witness a charter signed by him and dated "Aros." It has been for generations the inheritance of Maclean, as was indeed the entire of this large island (twenty-five miles square), together with Coll, Tireh, Iona, and the half of Ila, as recorded in song:

Mula, Tireh 'us *Cola,*
'S roinn chothromach *Ila.*

It was sold, I believe, this year by the present Maclean of Coll. The opposite coast on our starboard is called *Mharbhear'n,* * *i. e.* the dead or flat province, there being, as you may see, no towering mountain in it, in comparison with the neighbouring provinces. It has been mistaken for the *Mor-bheinn*, *i. e.* the big mountain of Ossian.

* Morvern.

Notwithstanding it is not the *Mor-bheinn* of Ossian, it gave birth to many who inherited his genius, his patriotism, his greatness; among others, the present incumbent of the parish, the Rev. John Macleod, D.D., and his brother, the Rev. Norman Macleod, D.D., of St Columba, Glasgow, and one of the Deans of the Chapel Royal for Scotland.

Down by the shore there you may perceive with the glass the ruins of a fortress called *Fiondan*. On the height above, *Drimnin*, there was also a castle, and a noble one, but in bad taste, recently completely anatomized for the sake of the old passive materials!

That opening there a little farther on is the mouth of *Loch Suin-art*, or *Suin-phort*, after a Norwegian, it is believed, of the name *Suine*. It goes inland upwards of twenty-four miles, and I have seen five hundred boats in it at one time taking herring. The index to the natives of their appearance is the whale. To the north of it is called *Ardnamorchuan*, *i. e.* the cape of the boisterous ocean. You perceive it there, a barrier, waging eternal war with the open Atlantic. That parish, incomprehensible as it may be to an Englishman, is proved to contain two hundred thousand acres! It gave birth to Alexander Macdonald, a celebrated *bard*, who, to his immortal honour, and glory of his country, left behind him, in Gaelic, a volume of poems of exquisite beauty. He took arms with the Prince in 1745; and it is credibly reported that his spirit-stirring muse was the cause of the war

of that year. Also to Dr D. Maclean, an eminent physician and author, who contributed to the London Literary Gazette about the year 1824, if I recollect well, able and amusing Sketches of Highland Antiquities and Highland Traditions. The loch is defended by *Caisteal-nan-Gaul*, or *Caisteal Mhingari*, *i. e.* the fortress of the goat-shieling, for generations the stronghold of the *Clann-Iain*.*

Fr.—Holo! What concealed bay is this we are entering, with a fine town, of all places the *last* where I should look for one!

Au.—This, Sir, is the metropolis of the island. I permitted you of purpose to stumble upon it, in order to hear your exclamation. It is called Tobar-Mhoire, *i. e.* the well of *Maria*, after a famous spring consecrated to that lady. This constitutes, as you may conjecture, one of the safest harbours in Europe. It was here the *Florida*, one of the ill-fated Spanish Armada, was blown up in 1588.

Fr.—I have heard several versions of that event. I should like much to hear yours as an intelligent native.

Au.—The true version is this:—Captain Fareija, on being by stress of weather forced to this bay, and arrogantly presuming on his floating power, sent peremptory orders to Duart Castle, to Sir Lachlan Maclean, to supply his ship with provisions, otherwise he would *take them*. The chief of Duart, unaccustomed to such messages, returned

* *Ang.* Johnsons, a branch of the M'Donalds.

in answer that "the wants of the stranger should be attended to, after he had first been taught a lesson of more courteous behaviour. "Let him," said he, "land his forces and supply himself." Meantime the bossy shield was struck—the clan was summoned; but the cautious Don, on receiving the rejoinder, lowered his pennon, and sent back a message that he would pay for all supplies before weighing anchor. Upon these terms the two lived upon amicable terms, so much so that one hundred of the Don's men joined Maclean's *tail*, in a neighbouring campaign. When the Don's men were recalled, Maclean kept three of the principal officers as hostages, until he were satisfied that all scores were clear, deputing at the same time *Donul-Glas, i. e.* grey-locked Donald, son of Maclean of Morvern opposite, to receive the adjustment of the demands of his people. No sooner, however, had Donald set foot on the quarter-deck, than he was made prisoner, disarmed, and cautioned on his peril to attempt any communication with the shore. Exasperated to madness at such treatment, and finding the *Don* now preparing for sea, Donald, finding the cabin in which he was confined to be in the vicinity of the powder magazine, laid a train, and took the fearful step of igniting it! By this desperate resort upwards of three hundred souls were blown up, himself of course among the rest! *

* *Vide* History of the Clan Maclean. London, Smith, Elder & Co. 1838.

It was here also that the unfortunate Earl of Argyle may be said to have wrecked both life and fortune in the year 1686; for it was here he first dropped anchor on his route to the fatal invasion, in concert with Monmouth.

Beyond this I am not aware of any incident of interest connected with Tobermory. That mansion on the south side of the bay was erected within these twenty years past by the present Maclean of Coll, at an expense of somewhere about £20,000, including improvements. With that lake behind where you see the swans—the Observatory on the height with the foaming fall—the silvan orchards, and sloping lawns, together with the unceasing egress and ingress of ships of every class, it is one of the most magnificent residences in Scotland.

Fr.—It is a pretty place—very! Was there much of the treasure of the Florida recovered?

Au.—A good deal, I believe, in 1688, by means of diving-bells fitted up by a M. Sacheveral. Some of her cannon, as I mentioned before, are on the battlements of Dunstaffnage.

Fr.—We are off again. Is there much of the Sound before us yet?

Au.—About six miles, and the finest views in the entire Sound. Look what a bold precipitous coast to our larboard!

Fr.—Grand—very! We are fairly out of the bay now. That is a rather remarkable projection off our larboard-bow. It will have some local name, I should say?

Au.—That, Sir, is called *Sron Mhic Illeain*, *i. e.* Maclean's ness or nose. A great portion of our mountain language is analogical, allusive, figurative. We name objects having resemblance or analogy to a part of the human body, after that part, whether the nose, or ness, the shoulder, the neck, the head, the tongue, &c. That beautiful bay with the towering cliffs, this side of it, is called *Ba-na-fola*, *i. e.* the bay of blood, from having been crimsoned during a sea-engagement between one of the Lords of the Isles and his natural or *unnatural* son! The father was sided on the occasion by the famous Hector Maclean, the same who died gloriously on the field of Flodden, covering his monarch, James IV., from the arrows of the English.

We have now a nearer view of the Cape *Ardnamorchuan*. What a lion-looking object! What mountain billows dash against it! Near the ness there, you perceive an immensely large "fragment of an earlier world." That is called *Cloch-an righ*, *i. e.* the royal stone, from its correspondence in nautical law to the site of the Cloch light-house, and to your Gravesend. A sailor dying beyond that, was consigned to the deep for his grave; if within it, he was entitled to a grave on shore. I see by the prints that a light-house is about to be erected there also, and very proper there should. Round the Cape northward there, is the course to the queen of islands, Skye. You keep within those three islands, namely *Eiga*, *Muc*, and *Ruma;* touch perhaps,

at Arisaig more than twenty miles off, and then proceed to Portri and other places. You see already its gigantic group of conical mountains, with the far-famed Cuel-Fhinn, *i. e.* the sacred mount Fingael, towering above them all. Celebrated heroes of all nations, you are aware, have their mountains and their caves. *Er-cu-el*, that is to say, Hercules of Calydon, offered sacrifice to Jupiter on the top of mount *Œta*, whence his immortal parts had been carried up in a chariot-and-four to heaven amid the awful music of rattling thunder. Jupiter was educated in a *cave* on mount Ida, and fed upon the milk of the goat Amalthæa; Apollo was a constant visitor of the Muses on mount Parnassus, and had a temple on mount Leucas; mount Olympus was the residence of the gods, and the court of Jupiter; the Cyclops, who, by-the-bye, were sons of *Cuelus*, or, which is the same, *Cœlus*, frequented Ætna, and fabricated the thunderbolts of Jupiter; Paris, the son of Priam, was no sooner born than he was exposed on mount Ida, and there suckled by a she-bear. It comes in point to remark here that *Cuel* was Fin-gael's father! We were the aborigines of all these places under varied *sacred* appellations, such as *Pelisci*, *Illi*, *Arii*, *Cœltæ*, *Calydon*, *Alabs*, *Arabs*, &c.; and why, after settling in this sequestered unconquered region, should we forego our ancient theogony, our ancient heroes, our ancient divinities? It is not a little remarkable that the continental promontory once called *Celticum*, now Cape *Finisterre*, and our Fingael's

retreats here, have the same root, *e. g.* Fin-Arii in Morvern, Drim-Fin in Mull, Cuel-Fin, in Skye, &c. Of Phœnicia we cannot shake ourselves if we would! Speaking of those hills, the *Cuel-Fhin hills*, they form a circle called *Coire-Uruisg*, *i. e.* the bason or cauldron of the satyr, entered by Loch-scabhaig, the grandest sight imaginable. To describe that gigantic dance of mountains, pencil and paint and language are inadequate. In that *coire* you are surrounded by countless peaks three thousand feet high, excluding day, and of every conceivable aspect and contortion—peaks never trod by human feet since the Creator spoke them to existence—capt by clouds—denuded by storms—blighted by lightning—rent by the bolts of heaven! The mind is exalted—the heart is struck with awe—the spirit of poetry breathes around, and seems embodyed in these hoary cataracts "frozen by distance."

"So suddenly and unexpectedly," says Dr M'Culloch, "does this strange scene break on the view—so unlike is it to the sea bay without—so dissimilar to all other scenery, and so little to be foreseen in a narrow insulated spot like Skye, that I felt as if transported by some magician into the enchanted wilds of an Arabian tale—carried to the habitations of genii among the mysterious recesses of Caucasus. * * * It appeared as if living being had abandoned this place to the spirit of solitude. I held my breath to listen for a sound, but every thing was hushed, neither motion nor sound was

there, and I almost startled at my own footsteps. The white torrents were foaming down the precipices, but so remote that they seemed not to move; they thundered as they fell, but they were inaudible."

Fr.—That place I *must* see, God willing, before I return. M'Culloch, my friend, was too full of cities and palaces when he came to this country, the country of his ancestors; but making a reasonable allowance for his education and for the theatre of his rearing, he is, upon the whole, a good painter: but is there not a celebrated cave in Skye as well?

Au.—There is, Sir; the celebrated *Spar-cave*, or, as the natives call it, *Ua' Fhin*, *i. e.* the cave of *Fin*. We have already remarked that every nation has its heroes; and these heroes their caves and mountains: what ignorance cannot account for it refers to a national deity; or an imaginative person—a poetical genius weaves a tale with a view to regale a secluded fire-side, or, perhaps, to gratify a vain pride; and the auditory being young or illiterate, or both, swallow it. The tale flows down through ages in the devious channel of tradition. You perceive an eminence there, just in a line with the east side of the island Eiga. That is the entrance to the spar-cave. When you approach it, you have before you a huge gap on the coast about thirty feet in breadth, and one hundred feet in height. Through this avenue you ascend to the arched mouth of the cave. To the

right as you enter, you will see a hollow cavern, which must attract your notice. When I asked the name of it, the reply was *Sloc-altrum Fhinn, i. e.* the nursery of Fin, or Fin-Gael. The cave itself for some time is low and winding. By and by it becomes incrustated with the brilliant spar: you then pass over a high mound on which its roof rests, supported by massy columns, crowned by capitals of pendant icicles. From this majestic portal, a steep descent conducts to a pool of the clearest water, in which a number of fancy travellers lave their sides by swimming it. The beauty and magnificence of the *spar-cave,* when first I knew it, formed certainly a wide contrast to the appearance of it the last time I saw it. A great portion of its stalactical decorations has been pilfered by inconsiderate bag-men and hammermen, foreigners, which is pity. I sometimes think there ought to be a statute passed to preserve inviolate these glorious labours of Nature. What is to be done? The cave is the exclusive property of one gentleman: he may bar out all and every one with bars of iron: this will be doing injustice to Nature, and to Nature's laws: he may appoint a keeper, or watchman, but this is expensive, and more than a miscellaneous public can reasonably look for. The best method, perhaps, would be to place a "public notice," or "warning," by virtue of a decree of the sheriff, at the entrance, subjecting to a heavy penalty, any person or persons convicted of injuring or pilfering any portion thereof, the

half to be awarded to the informer. I need not warn you, friend, when you come to these sacred places, to forego your hammer. I have been present when, in Iona, a *Sasunnach* was in the act of knocking off the nose of a chief on a tombstone, a clansman, *sans ceremonie*, clenched *his fist* and well-nigh knocked the nose off the operator!

Fr.—O shame! shame! The like of that no gentleman would attempt. He deserved no less; it is pity, however, he had not been *cautioned.*

Au.—Fronting us there, in the island of Eiga, which we are now leaving astern, is a cave famous for the murder, as we may call it, of all the inhabitants of the island, upwards of two hundred. In revenge for an insult offered to some of his people by the M'Donalds, the laird of M'Leod sent an armament to Eiga. The inhabitants, not accoutred for war, observing the galleys approach, concealed themselves in that cave, known only to themselves, and very ill to trace. The M'Leods spent some days on the island, without being able to discover a human being. They were about to embark, when a scout from the impatient dwellers of the cave was observed; he was followed and traced by his footsteps on the new-laid snow to the cave. M'Leod ordered piles of whins, and heather, and brushwood, to be brought. To this he set fire, and the wind being south-west, every soul was smothered! The bones are bleaching there still!

Fr.—Awful! Awful! But you overlooked the etymology of that important island—Skye?

Au.—Why, the natives call the island *An t-eilean Sgia'nach*, and the received signification is the island of wings; from *Sgia'* which means a wing. For my own part I never considered it till now, but I should be inclined to suppose the appellation to possess a higher figure, a more poetical allusion still. *Sgia'*, or *Skia'*, signifies a shield as well as a wing; now what would one think of *Skia-Fhin, i. e.* Fin-Gael's shield? Those hills are seven in number—Fingal's name is avowedly incorporated with them: now Fingal's shield is pourtrayed as exhibiting,

Seachd copana bh'air a sgeith,
Seachd focail an Righ d'a'shluagh
Air gach copan tha reul de'n oiche:
Ceann Mathair nan ros gun sgleo,
'Caol-dearrsa o reul ag eiri
Iul-oich' an truscan de cheo.*

That is to say, in English,—

His bossy shield presented *seven cones*,
The king's seven words to his heroes—
Every cone presents a star of night—
The ever-wakeful leaders of their tribe,
Twinkling from behind a star is seen,
The pilot-star of night in a veil of mist.

The figure, taking this view of it, is little more hyperbolical, if any, than the *Ciacha Teuthrach, i. e.* the Paps of the goddess Teuthra, 2500 feet high, already noticed.

Near Arisaig *there*, is *Loch Muidart*, the mouth of *Loch Seile*,† an arm of the sea, travelling up-

* *Vide* Ossian. † Loch Sheil.

wards of twenty-four miles inland, and meeting Lochiel within three miles. It was there "the young Chevalier" landed; and 'tis at the head of that loch his tower, or monument, is; of which anon.

The island Eiga receives its name from that remarkable niche or notch which you perceive in the face of the *Scur* or highest rock, and the next island, *Muc*, from having been at one period wholly under a colony of swine for the use of Mac-Donald of the Isles.

The moment we weather this jutting promontory ahead, we descry *Staffa*. The untoward promontory is called *Cailleach, i. e.* the *Kechle*, or *hag*, from a certain grotesque appearance it assumes from a given point. You see there in the island of Eiga, astern, a large fragment resembling an old bonnetted man? That is, by way of contrast, called the *Bodach, i. e.* the old man, or churl. When the natives are at sea, they can tell to a nicety when they are mid-channel betwixt Coll and Mull by these two marks, by setting them "to fish," as they call it.

That house on our larboard sheet in the vale is one of the mansions of Maclean of Coll,—it is richly wooded round about. That estuary this side of it furnishes one of the best salmon fisheries possible of its extent. I never shall forget one evening in autumn I strayed to that mansion unexpected, uninvited. The generous tenant, now no more, after a few preliminaries, called one of his

men, by name Charles, and asked if he had any fresh fish for the stranger. Charles reluctantly replied in the negative, upon which he was civilly desired to go out and catch some. To my surprise, before I should say an hour elapsed, Charles comes home with *four-and-twenty* salmon, all "alive and kicking!"

Fr.—*There* is a cluster of islands! Is *Staffa* one of them?

Au.—It is, Sir; but, pardon me, you see that house upon the slope a little to the north of Cailleach? That is *Suinepol, i. e.* the township of *Suine*, the house in which "the Bard of Hope" was governor when he conceived the "Pleasures of Hope," and listened to the roar of *Coire-bhreac' uain*, so many leagues off! Mr Campbell, a particular friend of mine, possessed it for many years. I am not sure whether or not he is there just now, but of this I am sure, that a better man cannot have succeeded him. His sons were among the founders of Van Dieman's Land and Port Philip, and to this day are the principal men in both places, and—

Fr.—Stop, please; which is *Staffa?*

Au.—Pardon me, Sir; you see just now six islands in a line? Perhaps at this distance they merge into each other. Those five a little inland are called the Treshnish, or sacred islands. That sixth nearest the channel is your friend *Staffa*. One hour will take us to it; and I envy you who are about to visit it for the *first time*. You have a *treat* in immediate prospect,—a treat which Pro-

fessor Garnett characterises as " the most magnificent sight the eye ever beheld,"—a treat which Sir Joseph Banks declares " a scene of magnificence which exceeded his expectations, though formed upon the most sanguine foundations,"—a treat which made the venerable bishop Uno Van Troil exclaim, " How magnificent are the remains we have of the porticos of the ancients! and with what admiration do we behold the colonnades which adorn the principal buildings of our times! and yet every one who compares them with *Fingal's cave,* formed by nature in the Isle of Staffa, must readily acknowledge that this piece of nature's architecture *far* surpasses every thing that invention, luxury, and taste, ever produced among the Greeks,"—a treat of which Faujas de St Fond, who came from France *on purpose* to see it, says, " I have seen many ancient volcanos, and have given descriptions of several superb basaltic causeways, and delightful caverns in the midst of lavas; but I have never found any thing which comes *near this,*"—a treat which made the untutored Highlander when he entered the cave, disengage his right hand from his oar—doff his bonnet, and exclaim " se Dia rinn so," *i. e.* 'twas God who formed this! — a treat of which the muse of a Walter Scott sings,—

> Here, as to shame the temples deck'd
> By skill of earthly architect,
> Nature herself, it seem'd, would raise
> A minster to her Maker's praise!
> * * * *

Not for a meaner use ascend
Her columns, or her arches bend;
Nor of a theme more solemn tells
That mighty surge that ebbs and swells,
And still, between each awful pause,
From her high vault an answer draws.

Fr.—It would seem to inspire *you* at any rate.

Au.—I will say no more about it—we shall be at it presently.

CHAPTER V.

Staffa—Sir Joseph Bank's admeasurement and description—Cairnburg Island and Castle—Innis-Kenneth—Poem thereon by Dr Samuel Johnson.—Etymologies, Antiquities, &c. &c.

> Cliffs of darkness, cave of wonder,
> Echoing the Atlantic thunder!—
> Mountains which the grey mist covers,
> Where the chieftain spirit hovers,
> Pausing, while his pinions quiver,
> Stretch'd to quit our land for ever.

Fr.—(Within a gun shot of the stupendous wonder). *My God!! Dont les curiosites naturelles, sont sans contredit les plus, remarquables de l'Europe!*

Au.—*Sin, Gabh lan de bhronna dh'e.*

Fr.—*Et peut-être du monde entier, est restée presque inconnue jusque vers le milieu du siècle dernier.*

Au.—You are inspired in your turn, Friend, I see! Come let us land.

ACCOUNT OF STAFFA, BY SIR JOSEPH BANKS, Bart. August 12, 1772.

"The impatience which every body felt to see the wonders we had heard so largely described, prevented our morning's rest; every one was up and in motion before the break of day, and with the first light arrived at the south-west part of

the island, the seat of the most remarkable pillars; where we no sooner arrived than we were struck with a scene of magnificence which exceeded our expectations, though formed, as we thought, upon the most sanguine foundations; the whole of that end of the island supported by ranges of natural pillars, mostly above fifty feet high, standing in natural colonnades, according as the bays or points of land formed themselves; upon a firm basis of solid unformed rock, above these, the stratum which reaches to the soil or surface of the island, varied in thickness as the island itself formed into hills or vallies; each hill, which hung over the columns below, forming an ample pediment; some of these above sixty feet in thickness, form the base to the point, formed by the sloping of the hill on each side, almost into the shape of those used in architecture.

"Compared to this what are the cathedrals or the palaces built by men! Mere models or playthings, imitations as diminutive as his works will always be when compared to those of nature. Where is now the boast of the architect! Regularity, the only part in which he fancied himself to exceed his mistress Nature, is here found in her possession; and here it has been for ages undescribed. Is not this the school where the art was originally studied; and what has been added to this by the whole Grecian school? A capital to ornament the column of nature, of which they could execute only a model: and for that very capital

they were obliged to a bush of Acanthus: how amply does nature repay those who study her wonderful works!

"With our minds full of such reflections we proceeded along the shore, treading upon another Giant's Causeway, every stone being regularly formed into a certain number of sides and angles, till in a short time we arrived at the mouth of a cave, the most magnificent, I suppose, that has ever been described by travellers.

"The mind can hardly form an idea more magnificent than such a space, supported on each side by ranges of columns; and roofed by the bottoms of those, which have been broke off in order to form it; between the angles of which a yellow stalagmitic matter has exuded, which serves to define the angles precisely; and at the same time vary the colour with a great deal of elegance; and to render it still more agreeable, the whole is lighted from without; so that the farthest extremity is very plainly seen from without, and the air within, being agitated by the flux and reflux of the tides, is perfectly dry and wholesome, free entirely from the damp vapours with which natural caverns in general abound.

"We asked the name of it. Said our guide, the cave of Fhinn; what is Fhinn? said we. Fhinn MacCoul, whom the translator of Ossian's works has called Fingal. How fortunate that in this cave we should meet with the remembrance of that

chief, whose existence, as well as that of the whole epic poem, is almost doubted in England.

"Enough for the beauties of Staffa; I shall now proceed to describe it and its productions more philosophically.

"The little island of Staffa lies on the west coast of Mull, about three leagues north-east from Iona, or the Columb Kill; its greatest length is about an English mile, and its breadth about half a one. On the west side of the isle is a small bay, where boats generally land; a little to the southward of which the first appearance of pillars are to be observed; they are small, and instead of being placed upright, lie down on their sides, each forming a segment of a circle; from thence you pass a small cave, above which, the pillars now grown a little larger, are inclining in all directions: in one place in particular a small mass of them very much resemble the ribs of a ship; from hence, having passed the cave, which, if it is not low water, you must do in a boat, you come to the first ranges of pillars, which are still not above half as large as those a little beyond. Over against this place is a small island, called in Erse* Boo-shala, or more

* This term *Erse*, although somewhat harsh in sound, is perfectly legitimate. It means neither more nor less than the daughter of the gods,—the sacred language. It is equivalent to ERSE, the daughter of Cecrops, a native of the city of *Sais*, or of lights in Egypt, who (according to Apollod. 3. c. 15) led a colony to Attica, about 1556 years before the Christian era, where she established the worship of the Egyptian deities.

IRENE, a daughter of Jupiter by Themis, and giving name to ancient Persia, is equivalent to *Ould Erin* (Ireland).

properly Buachaille, or the sentinel, separated from the main by a channel not many fathoms wide. This whole island is composed of pillars without any stratum above them; they are still small, but by much the neatest formed of any about the place.

"The first division of the island, for at high water it is divided into two, makes a kind of a cone, the pillars converging together towards the centre; on the other, they are in general laid down flat, and in the front next to the main, you see how beautifully they are packed together, their ends coming out square with the bank which they form: all these have their transverse sections exact, and their surfaces smooth, which is by no means the case with the large ones, which are cracked in all directions. I much question, however, if any one of this whole island of Buachaille is two feet in diameter.

"The main island opposed to Buachaille and farther towards the north-west is supported by ranges of pillars pretty erect, and, though not tall (as they are not uncovered to the base), of large diameters; and at their feet is an irregular pavement made by the upper sides of such as have been broken off, which extends as far under water as the eye can reach. Here the forms of the pillars are apparent: these are of three, four, five, six, and seven sides, but the numbers of five and six are by much the most prevalent. The largest I measured was of seven; it was four feet five inches

in diameter. I shall give the measurement of its sides, and those of some other forms which I met with.

"No. 1. 4 sides, diam. 1 ft. 5 in.

	Ft.	In.
Side 1.	1	5
2.	1	1
3.	1	6
4.	1	1

No. 2. 5 sides, diam. 2 ft. 10 in.

	Ft.	In.
Side 1.	1	10
2.	1	10
3.	1	5
4.	1	7½
5.	1	8

"No. 3. 6 sides, diam. 3 ft. 6 in.

1.	0	10
2.	2	2
3.	2	2
4.	1	11
5.	2	2
6.	2	9

No. 4. 7 sides, diam 4 ft. 5 in.

1.	2	10
2.	2	4
3.	1	10
4.	2	0
5.	1	1
6.	1	6
7.	1	3

"The surfaces of these large pillars in general are rough and uneven, full of cracks in all directions: the transverse figures in the upright ones never fail to run in their true directions; the surfaces upon which we walked were often flat, having neither concavity nor convexity: the larger number, however, were concave, though some were very evidently convex; in some places the interstices within the perpendicular figures were filled up with a yellow spar; in one place a vein passed in among the mass of pillars, carrying here and there small threads of spar. Though they were broken and cracked through and through in all directions, yet their perpendicular figures might easily be traced; from whence it is easy to infer, that whatever the

accident might have been that caused the dislocation, it happened after the formation of the pillars.

"From hence proceeding along shore, you arrive at Fingal's cave: its dimensions though I have given, I shall here again repeat in the form of a table:

	Ft.	In.
"Length of the cave from the rock without -	371	6
... .. from the pitch of the arch -	250	0
Breadth of ditto at the mouth - - - -	53	7
.. .. at the farther end - - -	20	0
Height of the arch at the mouth - - - -	117	6
.. .. at the end - - - - -	70	0
Height of an outside pillar - - - - -	39	6
.. of one at the N.W. corner - - - -	54	0
Depth of water at the mouth - - - -	18	0
.. .. at the bottom - - - - -	9	0

The cave runs into the rock in the direction of N.E. by E. by the compass.

"Proceeding farther to the N.W. you meet with the highest ranges of pillars, the magnificent appearance of which is past all description."

Fr. — This certainly is unparalleled! What a feast does Neptune monopolize in the corresponding variety below these mighty waters! and in the submarine union, as is supposed, with *Port-an-Fhamhair*, or the giant's pier! Description has been exhausted upon *Ua'ibh-Fhinn*,* but as

* The natives know Staffa by no other appellation than *Ua' Fhinn, i. e.* Fin's cave; or in the plural *Ua' ibh-Fhinn*, taking in all the caverns; which latter mode led some bunglers to write it *Ua' Bhinn*, and translated it accordingly, "the musical cave!" *Staffa*, or, as the Norse writers have it, "*Stappa*," is just the Isle of Steps or colonnades. The idea is that Fingael *erected* it—not that he lived in it.

Sheba's Queen remarked of Solomon's glory, "The *half* has *not* been told."

I have seen the ruins of Thebes, I have seen the cave of Elephanta, I have seen the Pyramids, but they are nothing to this; and look again at the situation!

Au.—We are now making for Iona. You see it there due south with the tower and the Tautic emblem, just seven miles off.

That small island with the columnar appearance, about three miles off, is called *Cearnburg, i. e.* the angular or four-cornered fortalice. It has been a royal fortress for upwards of one thousand years, and is well worthy a visit. In the year 1249 John Dungadi, appointed by Hacho of Norway king of the northern Eberides, or sacred isles, was entrusted with its defence, and in return for that confidence declined to surrender it to Alexander III. of Scotland. The Macleans possessed it in 1715, and during the rebellion of that year, was taken and retaken. The only landing-place is by a narrow passage hewn out of the rock.

> Hewn in the rock, a passage there,
> Seeks the sea fortress by a stair,
> So straight, so high, so steep,
> With peasant's staff one valiant hand
> Might well the puny pass have man'd,
> 'Gainst hundreds arm'd with spear and brand,
> And plung'd them in the deep.

It forms a speck in the ocean, twelve miles from land. *Lachin Catanach*, of *Lady-rock* fame, lived there for several years, receiving visits from neigh-

bouring chiefs, and, among others, MacNiel of *Bara* —that island in the far distance beyond Coll—was a frequent guest. A daughter of Bara, a lady of famed beauty and accomplishments, happened to visit there about 1524, when *Ailean-nan-sop*, *i. e.* Allan of the Fagots, the notorious freebooter and incendiary already mentioned, fell in profound love with her. His addresses were repulsed by the lady, upon which Allan, taking occasion of his father's absence, seized her, and would have made her the victim of his unhallowed passion; but that she rushed to the highest precipice to throw herself into the unfathomable abyss. Allan pursued her; but the scene being near the guard-house, the sentinel on duty understanding how matters stood, rushed forward, seized the lady in one hand, and with the other hurled Allan over the precipice.

As fortune or misfortune would have it, a certain projection in the shape of a ledge or shelf about thirty feet down, broke his fall, and he was allowed to remain there until he supplicated the lady's forgiveness, and vowed pardon to the intrepid and gallant clansman. Hence arose a familiar phrase, "*Chuir i air an uiri' e*," *i. e.* "she shelved him," her suitor.

In the centre of this atlantic islet, or rock, as we may call it, there is a well bored through the solid rock, and of inexhaustible supply of good water. So unaccountable is this in such a situation, that the vulgar believe the supply to be by a submarine duct from the main land! This fortress

is now garrisoned by three sheep, which it maintains all the year through! Would to goodness the steamer would make this occidental Heliogoland one of her places of call!

That island close to Mull, on our larboard, is *Innis Choinich, i. e.* Kenneth's Isle, an island well worthy a visit. It was there that Dr Samuel Johnson visited Sir Allan Maclean, when he was so much pleased with the dignified simplicity of the family, that he celebrated it in a Latin poem, translated as follows at your humble servant's request by the late accomplished Sir Daniel Sandford, Professor of Greek in the University of Glasgow:—

Scarce spied amid the West-sea foam,
Yet once Religion's chosen home,
Appears the isle, whose savage race,
By Kenneth's voice, was won to grace.
O'er glassy tides I thither flew,
The wonders of the spot to view.
In lowly cottage, great Maclean
Held there his high ancestral reign,
With daughters fair, whom love might deem
The Naiads of the Ocean-stream:
Yet not in chilly cavern rude,
Were they, like Danube's lawless brood;
But all that charms a polish'd age,
The tuneful lyre, the learned page,
Combin'd to beautify and bless
That life of ease and loneliness.
Now dawn'd the day, whose holy light
Puts human hopes and cares to flight;
Nor 'mid the hoarse waves' circling swell:
Did worship here forget to dwell.
What though beneath a woman's hand
The sacred volume's leaves expand,
No need of priestly sanction there—
The sinless heart makes holy prayer!
Then wherefore further seek to rove,
While here is all our hearts approve,—
Repose, security, and love?

It is now the property and residence of a gallant chieftain, Colonel M'Donald.

We are now at the sacred Isle—IONA.

CHAPTER VI.

Iona has long demanded a volume—a Book of its own.
M'Culloch.

Fr.—Come along, let us be ashore amongst the first. The steamer, I find, does not give us overmuch time to peruse these *lions* of my favourite empires, Morality and Nature; and there are no inns wherein to wait their return. Come!

Au.—Stop! you are treading upon sacred dust!
An empire's pride is sepulchred below!
Forego your *hammer*, as, by Jove! you *must*,
And in due reverence to past glory bow.

Friend, you now tread the illustrious island of Iona, "once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion." So said your own Dr Johnson, whose progenitors, a tribe of the *M'Ians* or Johnsons of Ardnamurchan, on being goaded to desperation by tyranny, took, in 1624, to piracy, and made that island, *Cairnbourg*, which I described near Staffa, their den, till Government, and the chiefs whose lands they had plundered, either extirpated them by the sword, or drove them to exile, leaving not even a name behind!—You now tread the *Alma Mater*, whose sons like so many lights of heaven went forth to illumine our beclouded hemisphere; who planted Dunkeld, St Andrews, Mel-

rose, and a hundred more minsters in Scotland. You are now treading the source whence, according to Bede, the middle Angelos, Mercians, and east Saxons, whose chief city was London, were instructed in the liberal arts; and whence, according to Bishop Leslie, Germany, Switzerland, and Gaul, were filled with temples. You are now treading the occidental golgotha, where *forty-eight* kings of Scotland, *four* of Ireland, *eight* of Norway, and *one* of France, rest in peaceful slumber, together with a nation of potent lords, chiefs, chieftains, and other armipotent heroes, their supporters, and, should I omit to add, the awful ashes of Saint Columba, and of Ouran!

> Hail holy Isle! thou art a sacred spot,
> Engraven on all hearts; and thou art worth
> A pilgrimage, for glories long gone by;
> Thou noblest college of the ancient earth!
> Virtue and truth,—Religion's self shall die,
> Ere thou canst perish from the chart of fame,
> Or darkness shroud the halo of thy name!

Fr.—"Far from me and my friends be such frigid philosophy as would conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of *Marathon*, or whose piety would not grow warmer among the ruins of *Iona*."

Iona is about three miles long, and one and three quarters in breadth. It is separated, as you see, from that ross, a portion of Mull, by a channel

of about half a mile. The surface of the island is undulating. The highest elevation is about four hundred feet. The population is upwards of five hundred, and the rental somewhere about £400, payable to the Duke of Argyle, the proprietor.

* * * *

DEAN MUNRO'S ACCOUNT OF IONA IN 1549.

" Within this isle there is a monastery of mounckes, and ane other of nuns, with a paroche kirke, and sundrie uther chapells, dotat of auld by the kings of Scotland, and by Clandonald of the Iyles.

" This abbay foresaid was the cathedrall kirk of the bishops of the Iyles, sen the tyme they were expulsed out of the Isle of Man.

" Within this Isle of Kilmkill there is ane sanctuary also, or Kirkzaird, callit in Erishe, *Relig Ourain*, quhilk is a very fair kirkzaird, and weill biggit about with staine and lyme. Into this sanctuary, there are three tombes of staine, formit like little chapels, with ane braide grey marble or quhin staine in the gavill of ilk ane of the tombes. In the staine of the ane tombe there is written in Latin letters, Tumulus Regum Scotiæ, that is, the tombe ore grave of the Scottes Kings: within this tombe, according to our Scottes and Erishce cronikles, ther laye *Fortey-eight crouned Scotts Kings*, through the quhilk this ile hes been richlie dotat be the Scotts

Kinges, as we have said. The tombe on the south side forsaid hes this inscription, TUMULUS REGUM HIBERNIÆ; that is, the tombe of the Irland Kinges: for we have in our auld Erische cronikells that ther were *four Irland Kings* erdit in the said tombe. Upon the north syde of our Scottes tombe, the inscription bears, TUMULUS REGUM NORWEGIÆ, that is, the tombe of the Kinges of Norroway, and als we find in our Erische cronikells, that Cœlus King of Norroway commandit his nobils to take his bodey and burey it in Colmkill, if it chancit him to die in the iles, bot he was so discomfitit that ther remained not so many of his armey as wald burey him ther; therefor he was eirded in Kyles, after he stroke ane field against the Scotts, and was vanquisht be them.

"Within this sanctuary also lye the maist pairt of the Lords of the Iles, with their lynage. Twa clan Leans, with their lynage. M'Kynnon and M'Quarie, with ther lynage, with sundrie other inhabitants of the haill iles, because this sanctuary was wont to be the sepulture of the best men of all the iles, and als' of our kinges, as we have said."

* * * * *

IONA IN THE YEAR OF OUR LORD 1845.

Description.

The cathedral, a fine fabric one hundred and sixty four feet long, built in the form of a cross, with a transept, a choir, and a tower seventy feet

high. This is lighted on one side by a window of plain slab, perforated with quatrefoils, and on the other, by a circular light with spirally curved mullions. The pillars in the church are surmounted with short capitals, and here and there sculptured with figures descriptive of the whims and oddities of the period. For example, here, within the east aisle of the transept, upon the capital, is, 1*st*, *Piscus*, or the Marmaid, secured by the tail between the teeth of a man, who is again grasped by another human figure, the moral of which I really cannot venture to unriddle. On the same capital you perceive the figure of a cow held by two men, the one commanding the horns and the other the tail, and a third with an axe ready to knock her down: a dog is seen above the cow, panting with fatigue, and a female in the attitude of earnest supplication. On the opposite side is a figure presenting a pair of scales, significant of justice.

On this capital here, north aisle, you see Adam and Eve, and differing materially about a tree. Our mother holds a branch in the one hand and an apple in the other; on the opposite capital is the figure of Christ with a dove over head, emblematical, probably, of the reconciliation which he is to produce in the matter of this discord. On this capital here, rounding the door to the chancel, is the figure of a compound lion: as also, those of two dragons; the one with a hideous wild look, and tusks exposed; the other with a vine-branch

in its mouth; emblematical, it is said, the one of the terrors of the law, the other of the peaceful, glorious Gospel.

On this other capital you perceive an angel in the act of weighing souls, and a devil couchant, with his foul paw stretched out toward the scale to bag the soul if found deficient in weight, or merit. This notion is as old as Charon and Styx, and answered in its time a good purpose.

Next again is Jesus riding upon an ass,—a griffin and a unicorn feeding their young,—the disciples and the band of Roman soldiers,—Peter cutting off Malchus's ear,—Christ comforted by an angel with spread wings playing on a harp,—Samson killing the lion—Adam and Eve in the attitude of modesty, after the fall, and the angel with the flaming sword driving them out of paradise. Outside these pillars to the south are the confessionals.

On the north side of the chancel here you perceive two male figures, one on each cheek of the door leading to the *vestrarium*, or dressing-room; their backs are to the wall, their hands upon their knees, in a stooping posture, and the expression of their countenances indicative of the reverse of ease.

Here, at the east end of the chancel, is the seat of the altar. These three recesses in the wall were the seats of the officiating priests, and the small apertures between were whispering tubes. The figures above are those of patron saints of course; as the bason is for ablution.

The tower, you see, is lighted with four windows,

of curious and varied design, and with *horn* for glass.

Here, north of the vestrarium, are the dormitories, and the vestiges of three long houses, one of which is said to have been a monastery.

Here, again, a little to the east of the monastery, is the chapter-house,—four stalls on each side—roof entire, and grass-grown.

North-west of the dormitories, and forming the north gable of the monastery, is the refectory, a spacious hall, well lighted, and walls nearly entire; and about fifty yards westward, traces of the abbot's house, an ample dwelling.

On that eminence, immediately behind where the abbot's house stood, are seen some old ruins. The natives call it *Torr-ob*, a name sufficiently corroborative of the primordial deity of the island: *Ob*, *Eb*, *Ib*, or *Aub*, being, as I have already remarked, the very first pagan oracle of which we read, and with the *er* added, would make *Ober*, *Eber*, *Iber*, &c.; whence *Eberides*, *Ibernia*, &c. I would not contend that the leading idea of *Aba*, and *Abbot*, is not the same; nay, I would maintain *it is*. I myself saw, some twenty years ago, what I believe to have been this veritable *Oup* or *Ob;* it was an attempt at a human figure in solid stone, about four feet high, tapering to a point from the shoulders upward, and standing on end, within that arched entrance to the college. It was latterly ycleped *Leac-dhu'*, *i. e.* the *black stone*, which, by a figure of speech, may mean *the stone of enchantments*, as

well as the *black stone*. The colour was *ciar*, or greyish. From the back of this stone of *Ob*, all oaths of allegiance, whether to kings, bishops, or brother-chiefs, were administered; and all charters, contracts, and deeds of all sorts, granted and sealed, otherwise they were null and void, and had nothing to do with the article of conscience. Maclean of Duart, on one occasion, having wellnigh exterminated a tribe of the M'Kinnons, who were under the protection of the Lord of the Isles, gave chase to his lordship himself—overtook him in his galley near Oban, took him back, and made him swear upon this stone to give him his daughter, Lady Margaret, grand-daughter of Robert II., in marriage, and the island "Hynis-sceir with all *its* islands," by way of tocher. The last occasion on which it was used, so far as known, was in the summer of 1609, at what is commonly called the court of "the Bishop of the Isles," when the Reformation was agreed upon, and signed by the chiefs. This most valuable relic of antiquity was, about twenty years ago, smashed to pieces by a maniac reformer, a native of the island, upon the plea, that if not destroyed, it would bewitch the people. Pity but his hand had been tied up in time!

North-east here, about a hundred yards, is the bishop's house. One of them was of the Torloist Macleans, and two of the Lochbui Macleans. Those two artificial mounds about four hundred yards north of the cathedral, represent Calvary and Olivet.

Let us now to *Relic Orain*, the most important portion of the island.

Here, you see, are upwards of a score of mansions of the dead, all covered with massy tombstones. That *tumulus* about the centre is *Iomaire nan Ri*, *i. e.* the tomb of the kings, where, according to Abercromby,* all our Scottish kings, from Fergus II. down to Macbeth† inclusive; and, according to the Register of St Andrew's, from Kenneth the III. down to Edgar, 1098, are buried.

At the south end are interred four kings of Ireland, and on the right hand a bishop in canonicals, with a book in his right hand, and in a praying posture. This bishop was denominated *Tao-cam-Chasach*, an appellation expressive of his misshapen legs, as you perceive. The kings of Norway lie at the north end.

The tomb of M'Donell of Glengary, some years ago, was conspicuous next to royalty northward, but now deleted. That remarkable bank with the massy flag-stone, is the tomb of the clan Maclean: The middle is that of Maclean of Duairt, the chief, "with his back to the field, and his feet to the *foe*." You see him there upon the flag, clad in full armour,—a coat-of-mail, helmet, shield and sword, and as large as life,—his left hand is placed upon his scabbard,—his right in the act of

* *Vide* Martial Achievements.

† Where is Duncan's body?
M'Duff—Carried to Colomb's Kill. *Shakespeare.*

drawing the sword—"the meteor of heaven"—and his feet upon a greyhound.

"Gilise Maclean of Duairt," who contributed so much to the immortal victory over Hacco's bold forces at Largs, in 1263, liest thou there?

"Hector Rua' of battles," who, in the havoc of Harlaw in 1411, hewed down the foe a live-long day, like thistle-brairds before the shepherd's staff, till Irvine of Drum and thyself, guided by your armorial bearings, respectively met, and fell foot to foot, liest thou there?

Thou "chief of chiefs," Lachin Mor, of the desperate conflict of Grinard, liest thou there?

"Lachlan of the godlike mien," who, at Inverlochy, Auldearn, Alford, and Kilsyth, contributed so much to the glorious victories of a Montrose, liest thou there?

"Sir Hector Roi," who, with seven hundred of thy clan fell in the royal cause at Inver-Keithing, scorning to follow the example of the poltroon Holborn, liest thou there?

Thou "Hector," who leddest the right wing of the royalist at *Coille Chraci*, and who, with thy clan, avowedly decidedst the fate of that memorable field, liest thou there?

"Charles," who wert the first to rally round the standard of thy *Prince* in 1745, and who fought and fell at Culloden, hewing down "*a butcher*" at every stroke, liest thou there?

Echo says, "*there;*" but from the grave there

is no voice—from the narrow house there is no reply!

Next to the tomb of Duairt on the south side here, is the tomb of MacLean of *Loch Abui*. He is also in full armour; his right hand unbuttoning the belt of his sword, and his feet on a greyhound.

Next to the tomb of Loch Abui, to the south still, is that of M'Lean of Coll,—*Iain garbh, i. e.* gigantic John. The head of the family is sculptured upon the elegant tombstone in full armour, his *clai-mor* is girded over his left thigh, his right grasping a spear, and his foot on a greyhound.

Next to M'Lean of Coll, still further south, are several spoiled tombs; but,—

> How lov'd, how valued once, avails them not;
> To whom related, or by whom begot.

And next to these again is the tomb of the notorious *Ailean-nan-sop*, or the incendiary of Torloist. His massy tombstone is adorned with well-executed hieroglyphics, including a *birlin*, or galley, with mainsail clewed. He was the son, as I have already signified, of *Lachin-catanach* of Duairt, by a second marriage.

On the *north* side of the *chief's* tomb here is the tomb of *Eoin a-chinn-bhig; i. e.* John the headless, a cadet of the Loch Abui M'Leans. He was married to a daughter of M'Dougall of Lorn, nick-named *A'chorr-thondu, i. e.* the thriftless, or sloven. She gibed her lord from day to day upon the tininess of his estate, and suggested to him the idea of sup-

planting his father by fair means or foul. Thus worried by a Jezebel, he was induced to visit his father of Loch Abui, and in the course of some slight altercation, dealt his aged parent a rather stunning blow with the butt-end of his gun. This, in the creed of Highlanders, the most savage of all crimes, reached the ears of M'Lean of Duairt, who forthwith struck his bossy shield, the tocsin of war—marched upon the unnatural son, and decapitated him. Whenever one of the Loch Abui family is dying, the apparition of this individual is seen on horseback, as on the tombstone, and minus the head! But he never follows a funeral nearer the sacred isle than Treshnish-point.

Next to him, to the north, is the tomb of the far-famed *Ola-Muileach, i. e.* the Mull Esculapius, *Beaton*, with three boar-heads, and a number of dice within an oval. This individual had arrived at so very high an eminence in his calling, that he was suspected of possessing some occult lore beyond human. He was frequently called to Edinburgh and elsewhere to attend royalty, to prove him; and the result was a handsome pension, which he neither solicited nor required. On one of these occasions he left the following *recipe* for the guidance of his people till his return,—

Sa gheamhradh, bithibh gu curraiceach, brogach, brochanach;
'S an t samhradh, bithibh gu subhach, geamnai, mocheireach,

i. e. In winter be ye well-bonnetted, well-shod, well-fed;
In summer cheerful, temperate, early out of bed.

You see this flag of unpolished red granite with

the cross, at the foot of the tomb of our kings? This is the tomb of a king of France, who came on a visit to the island. He died at the seat of Sir James M'Donald of the Isles, and, on his death-bed, ordered his body hither.

This tombstone to the east of the king's, divided by four lines, is the dark dwelling of four priors and their lineage. Within the chapel of *Oran* here, near the door, is the tomb of M'Quari of Ulva. The chief, you perceive, is clad in armour, right hand grasping a spear, and feet on a greyhound. This tribe possessed that island of *Ulva* in regular succession for upwards of seven hundred years.

That stone along-side it, with the *Clai'mor*, is the tomb of Maclean of *Grulin*.

On the south side of the chapel, and east of a neat recess in the wall, ornamented with front columns, a crucifix above, on one side a lion rampant, on the other a lion recumbent, is the tombstone of M'Donald of *Ceantire*, Lord of Islay, commonly called *Æneas Og*, *i. e.* Æneas, or Angus the Younger. He was one of the Celtic chiefs who fought under Bruce at Bannockburn. At his funeral three hundred cows were killed!

On the north side is the tombstone of M'Donald of Clan-Ranald, once a powerful house in South Uist; a long distance to bring their remains. It presents a galley, sail furled.

At the east corner of the chapel here, is the tombstone of *Paul-an-sporain*, *i. e.* Paul the Purser,

He was the son of an Earl of Argyle, and High Treasurer of Scotland. The largest pieces of silver coin then in circulation, are carved upon his tomb. He is said to be the only Campbell interred in this island.

> A heap of dust alone remains of thee,
> 'Tis all thou art, and all the proud shall be.

It strikes me that we have overlooked while in the Cathedral the tombs of M'Leod of M'Leod, and M'Kenzie of Kintail, or Seaforth? But we we may revisit them. Let us, meantime, proceed to

The Nunnery.

This convent, south end of the village, and about a furlong from St Oran's sepulture, presents a spacious chapel, and an open court for exercise, enclosed by a wall twelve feet high. On the floor of the chapel, east end, are seen many elegant tombstones without inscriptions, excepting those of the last two prioresses, who, of course were ladies of quality. This tombstone here presents John the Baptist, with Herod's emissary in the act of dealing the fatal blow, and the charger ready to receive the head. This would suggest the idea, that to atone and make amends for the crime of the "dancing damsel," is, in part at least, the origin of nunneries? But,

> Perfection here, none e'er may hope to find,
> Much less, alas! much less in womankind.

One at least of the nuns of Iona was overtaken

in a natural frailty; and here in this sequestered corner, apart from all the rest, is her tombstone!

Tradition indeed has it, that a youthful neighbouring scamp, of the name of *Mac-Ruslin*, *i. e.* Mac-Tup, or Russell, disguised in female attire, wormed his way to this convent as a young sister, and got sixteen of the real sisters *enciente!*

There is no proverb more universally used to this day than,

> Cha'n ann mar fhuair Mac-Ruslin na mnathan a fhuair mi fein e,

i e. It was not with the same ease that Mac-Ruslin acquired his wives, that I acquired it myself—applied when a favour is refused which had been obtained by the possessor with some toil and hazard; the reverse of the case with M'Tup.

Let this go for its value; but true it is and of verity, that within these few years past the bones of infants have been exhumed within the walls of this nunnery.

There are altogether in this small island *nine* separate and distinct *Kills* or burying-grounds, in one of which, that of *Neacan*, tradition says a certain lady of quality, by name *Bera*, deposited children to the tune of nine times nine, multiplied by seven, making five hundred and sixty-seven:

> Chur Cailleach Bhera naoi naonar mar Sheachd, an Cill-mu-Neacain an Ii.

Allegories are very expressive, and not altogether the "horrible of fiction," which the unthinking and inconsiderate take them to be. Who that does

not see that the twelve labours of Hercules are allegorical of the path of the sun through the twelve signs? And who that does not see that Lady *Bera* is very death, personified probably in the shape of a plague or some unaccountable calamity? *Bera* is a cabalistic, pagan, or sacred term, equivalent, by transposition, to *Eber*, and forms the radix *Berbicæ*, the appellation, according to *Aelian*, of a nation who destroyed their relations when arrived at a certain age,—of *Beroe*, a town of Sicily, a hundred miles from the Euphrates, now *Aleppo*, equally sacred —of *Berecynthia*, a surname of *Cybele* the goddess, daughter of *Cœla* and *Terra*, and of *Berenice*, the lady famous for her beauty who married her brother *Evergetes;* vowed all the hair of her head to the goddess Venus, which the astronomer *Conan* had made out were stole from the temple by Jupiter, and made *into a constellation!* —*Hygin.* If we overlook the history of the heavens, our progress in the ancient history of the earth will be but tardy and unsatisfactory.

A misapprehension of the same term in a rather different form, has led to the promulgation of another superstitious belief. There were placed upon a flag in St Oran's chapel, for time out of mind *till* lately, twelve circular stones, balanced as it were upon a pivot, which every visitor must turn round in the course of the sun. They were called *Clacha Bera*, rapidly, *Clacha Bra*, *i. e.* the sacred stones, representing primarily the twelve signs; secondarily, probably the Apostles. *Bra*, by

a figure of speech, means eternity; a quern or hand-mill, from its endless rotatory motion; judgment, and the judgment-day by a farther stretch of the figure. From this last acceptation, the natives believed that so soon as these stones were wasted by the occasional turns, the last or judgment day *must* come!

If Iona has its heroine *Bera*, it has also its hero *Ichemah*,

> Cha d'iarr *Ichemah* riabh,
> Ach siothan a shliabha fein,
> S' cha mho dhiarr e ra ol,
> Ach uisge mor a *Cheathain*,
>
> *i. e. Ichemah* ne'er did covet a meal,
> Beyond the venison of his own hill;
> Nor liquor he, except the well,
> The fine spring-well of *Ceathan*.

This imaginary hero is neither more nor less than *Hunger* and *Temperance*, personified by a poetical people. *Ichemah* is pure Gaelic for *a good appetite*, *a glutton*, &c., and the rhyme is always applied in the case of children, who bogle at meat without condiment.

It is due to Iona to be at some pains thus to clear away rubbish. The rhyme being misunderstood, has led the natives almost to *worship* this well of *Ceathain*, and 'tis with a view to cure this evil I have been so particular.

Of the inscriptions of Iona, few comparatively are now to be found, and still fewer legible. The tombstones and crosses which adorn Inveraray, Campbellton, Kilmartin, and sundry other places,

and which were taken from this island, ought certainly to be restored; and this perhaps is not too much to expect from the intellectual and devout—the Marquis of Lorn.

The following is the present state of the inscriptions taken, *bona fide*.*

Inscriptions on a Tombstone in the Nunnery.

Hic Jacet Domina Anna Donaldi Terleti, filia quondam de Iona, que obyt ano. m°. d°. xliii, ejus animam altissimo commendamus. — Here lies the Lady Anne, daughter of Donald, son of Charles, formerly Prioress of Iona, who died in 1543, and whose soul we recommend to the Most High.—And in the centre across the stone, between the figures of the Virgin Mary and the Abbess,—Sancta Maria, ora pro me.—Holy Mary, pray for me.

On another Stone there—only a fragment.

Hic Jacet Mariota filia Johanes Lachlanes, Domini de—propicietur deus.

At Reilic Orain,—on the Mull Doctor's Tombstone, all round the borders.—Hic Jacet Johannes Betonus Maclenorum amiliæ medicus, qui mortuus est 19 Novembris 1651, æt. 63. — Donaldus Betonus fecit, 1674.

* For the minuteness of the "Description," as also of the "Inscriptions," the author is indebted to his highly-esteemed friend Mr Angus Lamont, who has resided for well-nigh half a century on the island, and who with characteristic discrimination, has some years ago been invested by Arygle with the honour of *Captain* or *Governor* of the sacred relics.

Here lies John Beaton, Physician to the family of the Macleans, who died 19 November 1651, aged 63.—Donald Beaton erected this, 1674.—And across the stone, never seen in print,—Ecce cadit Jaculo victrici mortis iniquee, qui toties alios solverat ipse malis sole deo gloria.

Behold, slain by the victorious dart of cruel death, he who often cured others from diseases, himself cured solely by the glory of God.

On another Stone there.

Hic Jacet quatuor Priores de Y. ex una natione, V. Johannes Hugonius, Patricius in decretis olim, bacularius et alter Hugonius, qui obiit, anno Domini millesimo quingentesimo.—Here lies four Priors of *Ji,* all of one clan, viz. John, Eugine, Patrick, who was formerly Batchelor of Divinity, and a second Eugine, who died in 1500.

On another Tombstone.

Ar Morair Eoghan,—on Lord Eugine,—and not on Muracha Oduinn, as printed,—a fragment,—*oir domail fata.*

On another.

Ar Iomair Pharuig,—on the tomb of Patrick.

In the Chapel of Oran, on a Tombstone.

Hic Jacet corpus Angusii, filii Domini Angusii Macdomhill de Ilay.—Here lies the body of Angus, son of Angus Macdonald, Lord of Islay.

Also, on a piece of a Cross lying in a recess within the Chapel.

Haec est crux Lacclanni M'Fingone, et ejus filli Johannis Abbatis de Hy, facta anno Domini m°. ccccIxxxix. — This is the cross of Lachlan MacKinnon, and his son John, Abbot of Hy, erected 1489.

On a Tombstone in the Cathedral.

Hic Jacet Johannes Mac Fingone abbas de Hy, qui obiit anno Domini millesimo quingentesimo cujus animæ propitietur Deu altissimus Amen.— Here lies John MacKinnon abbot of *Ii*, who died in 1500, to whose soul may God be merciful. Amen.

HISTORY.

Of the history of Iona, *prior* to the Christian era, we have no regular record ; how indeed could we ? Concurrent circumstances favour the hypothesis, that, like most of its neighbours, it was the seat of a pagan oracle.

Bœthius informs us that king Natholocus, a name expressive of the serpent, sun, and cross,— consulted, like Saul of old, a wizard or witch of uncommon fame in this island ; and the *Tautags*, *Totags* or *Dotags*, *i. e.* Witches of Mull, are still proverbial. The oracle is likely to have been a huge rude erect stone, as emblematical of one branch of the solar worship. Tradition says that

St Columba was once chased by a monster of a venomous serpent in Mull, when he flung his mantle upon a rock, at which the reptile made so furious a dash that it killed itself; the figure of the serpent is *still* upon the stone. The tradition appears allegorical of the mode of worship which the good man had to contend with, like the tale of St Patrick and the serpents of Ireland, which was neither more nor less than the round towers, or "*Teampuil greine*," sun-temples allegorized, and the fancied shape of the reptile on the stone is the veritable god *Tot*, or *Teut*. This appellation, *Tot*, Bruce tells us, is still employed in Abyssinia, the supposed cradle of man, to denote an idol; and mark, "A naked figure," he says, "is not a *Tot; but if he have the head of a dog, or a serpent, he becomes a Tot.*" The *Shangala*, a race of negroes on the northern frontier of the same country, "worship to this day *cruciform trees, serpents*, and the *heavenly host;*" as also the *Augasi*, a tribe of Ethiopian shepherds of the mountains *H-ab-ab*. I said before, and now repeat it, that in order to understand to the full the language, religion, and maxims of the Highlanders of Scotland, we must travel to the east.

That both the Tautic symbol, or *cruciform*, as well as the *stone*, were divinities long before the Christian era, is a fact too manifest to be disputed. In Egypt the former is found in the hand of beneficent deities of unknown antiquity. *Skelton* proves it to have been a deity of the Arabs long

before Christ's advent. Bruce found it among the ruins of obelisks and mouldering monuments in Abyssinia; and as to the latter, the *sacred stone,* we read of Moses warning the Israelites from "setting up an *image of stone* in the land;" and, in the time of Jeremiah, people "said to a *stock*, thou art my father, and to *a stone*, thou hast brought me forth;" chap ii. 27. It is in ignorance we charge these dumb gods with a popish origin.

"*Mooraba Gosseyin*, a Bramin of Poona, was once desired by the Almighty in a vision to arise and bathe, and while in the act of ablution, to seize, and hold sacred to the godhead the first tangible substance that he could lay hold of, the god covenanting that a portion of his holy spirit should pervade the object thus favoured, and be continued as far as the seventh generation to his seed, who were to become the hereditary guardians. The first tangible object happened to be *a stone*, and in this stone the god was understood to be mystically typified. The divine donation was about the year 1680 in the possession of *Gabajee Deo*, the sixth in descent; it then falls to *Ba wa Deo*—the barker-god!—with whom the divine virtues of the holy incarnation evaporate."* This is Obeism, Sabeism, Paganism, Teutism, Titism, Cuism, or any *ism* you please short of Christism. Now *Phin* or *Fin* was long before St Columba, and his poet-laureate, Ossian, or Ousin the barker, has a deal

* Asiatic Researches, vol. vii. p. 382-3.

of vapouring about "*Clacha mor nam buadh,*" *i. e.* the huge *stones* of sacred virtue,—"*'Nuair chluinneadh an ua'-chlach an sonn,*" *i. e.* when the *sacred stone* should hear the voice of the hero;—as also about, "*Al teutha tur nan sian, i. e. Al teutha,* the mount of the gods. "*Thog sinn Teu ghreine ri craun,*" *i. e.* we reared our *Teu ghreine,* the name of the standard implying *Teu,* the barker-god, and *grian* the sun!

From all which, and much more might be added, we may legitimately conclude that the religion of Iona prior to the Christian era was the *bona fide* Sabeism of oriental nations cradled in the same cradle with infant astronomy.

That Iona was become a famous, a *sacred* place, before the era of St Columba, is obvious. Bœthius says that in the year 379, the Scots, after their defeat at the battle of Munda, fled to this island, and founded the first religious *house.* What could induce them to seek shelter here, God knows, unless it were then a *girt* or *gorten*, or circle of refuge. Fergus II. was buried here by request, wellnigh two centuries before Columba was born.

Let all this go for what it is worth. It is ceded on all hands, I believe, from Bede downwards, that in the year 563 of our era, a certain personage of the name of *Cœlum*, or *Colum*, of royal blood, came from Ireland, with a dozen or so of disciples, and after a cruise of discovery among the adjacent islands, settled eventually in Iona.

On his arrival the established priesthood, it

would appear, took the alarm, but, from Columb's fame, together with his propinquity with the "powers that be," they did not at first molest him much. He now begins, as tradition has it, to erect that most antique building called St Oran's chapel, at the north end of the mausoleum called *Relic Orain*; but, worse than the people wanting straw, all that could be erected the live-long day some *satyrs* demolished each night. Upon this the saint betakes himself to his devotions, and in a vision of night is told to sacrifice a human victim, and the erection being thus consecrated should stand. A handsome reward is offered for a victim;

* * * But all sat mute,
Pondering the danger with deep thoughts,

till, at length, St Oran proffers, on condition that the erection be consecrated to him. Some short time thereafter St Columba ordered the victim's grave to be opened, when he asked Oran what tidings from the world of spirits? to which Oran answered,—

Cha'neil Flath-innis na iongantas,
S Cha'n'eil Ifrionn mar a dubhradh,
i. e. The Isle of the brave (Heaven) is no curiosity;
Nor is Hell the place it is represented.

"Uir, Uir air beul Orain" says Columba,
"Man abair e tullie comhrai."
i. e. Earth, earth upon him ere he blabs more.

Ludicrous as this tradition may appear, I am inclined to the belief, that it is not without its moral. Let us suppose that *Oran*, whose name means

priest of the sun, or of fire,* is, in allegory, the religion with which Columb had to contend, and all is clear. It is said that he came from Ireland with Columb himself. We do not find his name among the twelve. It was probably on this occasion that Columb applied to Conal, king of the Red-haired, for protection, who, according to Usher, not only listened to his complaint, but, to boot, made him a grant of Iona. Be this as it may, true it is and of verity that the pile reared its sides,—that the building went on.

A few years, and Columba's fame for urbanity and sanctity of life gained him numerous students; it is said that he seldom had fewer in this sequestered insular college than seven hundred at one time. Monastic establishments now began to be the order of the age, and, according to Spottiswood, in Columb's own life time—he was thirty-four years here—he founded one hundred monasteries, three hundred and sixty five churches; and ordained three thousand priests or clerical monks! The new sept received the appellation of *Cuiltich* (Culdees), from their love for arboreus solitude, and in contradistinction to the *h-Orii*, or *Arii* or *Alabs*, who preferred the highest mountain, in order to worship the sun at his rising.

In each monastery were twelve brethren, with an abbot, who had authority over the rest; while *all*, yea, the whole Scottish nation as an ecclesiastical

* It is equivalent to Haran, the brother of Abram, to Zerah their father, and to *Ur* of Caldea their oracle.

body, even bishops, were under the control of Iona as supreme.—*Bede.*

To enumerate the long list of abbots as given in the "Four Masters," we shall suppose superfluous here; while a glance or bird's-eye view of their operations may not be deemed out of place.

Abernethy monastery, about eight miles from Perth, was long a celebrated seat of the Culdees. William the Lion, in gifting the half of the tithes proceeding from this property to the noble Abbey of Aberbrothic, leaves the other moiety, *quam hobetunt keledei.*

The monastery of Dunkeld was also a splendid Culdean seminary. Alexander Myln, a canon of Dunkeld, afterwards Abbot of Cambuskenneth, wrote an account of the lives of the Bishops of this see, still extent among the MSS. in the Advocates' Library. He says, that "Constantine, king of the Picts, from his devotion to St Columba, at this time *patron of the whole kingdom*, founded and endowed an illustrious monastery here. In this monastery he placed those religious called *Keldees.*" These were supplied from Iona by Doncha, the then abbot.

Kilrimont, or St Andrew's, was founded about the year 825, "by king Hungus, for the benefit of the *Keldees.*"* The Ulster Annals, under the year 872, state the death of Bishop Colman, the abbot of this monastery.

* Jamieson's Hist.

To the Picts who lived upon the Tweed, Aidan sent *Eata*, one of the twelve he took with him from Iona, and who was instrumental in bringing them over to the faith of the Gospel. It was Eata, under Aidan, that laid the foundation of that famous institution, the monastery of *Maolrois*, or Melrose.* Of this monastery Eata himself was first abbot: he was succeeded by the pious and learned Boisil, who again was succeeded by the celebrated St Cuthbert. This Cuthbert, "*The Histories of the Irish*" say, Columba took when a boy, and kept and educated for some time, together with a girl named Bridget, afterwards St Bride.

The English began by this time to take instruction from these doves of Iona, and in a few years some eminent scholars were produced. Macduff, a learned Celt, or Scot, instituted the monastery of Malmesbury. This monastery afterwards became famous under Aldhelm, a pupil of Macduff, and the first Englishman who wrote Latin.† Segenius, second abbot of Iona, founded about the same time the church of Rechran, and appointed a pastor to it.‡

Aidan having now gone to receive the well-done of his master, the College of Iona ordained and sent Finan to succeed him as Bishop of Lindisfern, or Holy Island. He also took twelve disciples with him, of whom were Cedda, Adda, Betti, &c.

* Bede, lib. iii. c. 26.

† Cave, Hist. Lit. Secul. 7. A.D. 680.

‡ Clii Seganii Abbatis Iæ filii Tiachra.

These converted the middle Angles, Mercians, and East Saxons, whose chief city was London, and instructed them in the liberal arts. Cedda was Bishop of Winchester, and in the year 670 of Litchfield.* It was the knowledge of this, probably, that made Dr Johnson speak so warmly of Iona, Litchfield being his native place. Finan was succeeded by Colman and Tudo, who were both from Iona.

Colman, Bishop Leslie says, afterwards went to Germany, Hungary, and Greece, preaching; and that, returning by Austria, he was killed by pagans.

Observing now the Continent groping her way by the taper of Aristotelian and Platonic philosophy, and the liberal arts suppressed, even by law, at Athens, Columbanus, a Scotchman, educated under Convellanus, Abbot of Iona, was sent thither, with twelve disciples, as usual. He soon extirpated the superstition of Gaul, where he founded the Abbey of Leuxeville, near Basconan, where he himself presided as abbot for twenty years.† A continental writer says, that he "filled those regions with monasteries." Among the twelve who accompanied him from Iona, were Giles, who became famous in Switzerland, and Ionas, who became an Abbot, and wrote the life of Columbanus.

* Bede, lib. iv. c. 2.

† *Vide* Lesly de Gest. Scot. p. 144, et Murator Antiq. tom. iii. p. 326.

Cataldus, " a native of Hyona," left his paternal abode about the year 570, on a pilgrimage to Jerusalem ; whence he went to Italy, and was ordained bishop of Tarentum. He succeeded at length to a professorship at Geneva.*

Scotland had by this time received from surrounding nations the proud epithet of " *Learned Scotia ;*" and graduates from the University of Iona were much in demand. Spottiswood records, that " Charles the Great earnestly entreated king Achaius, who sent him Joannes Scotus, Claudius Clemens, Flaccus Albinus, and Rabanus Maurus. These four he sent with Gulielme his brother, *and by them it was that the University of Paris was founded !*† Scotus was by the same Charles employed for founding a University at Pavia," in Austrian Italy. Gildas Albanus, who succeeded to the Monastery of Armagh, translated the Mulmutine laws, out of the Celtic language into Latin, which were afterwards written in the English tongue by king Alfred.

St Giles, who had his education under Abbot Convellanus, in the beginning of the sixth century, and who accompanied his countryman, Columbanus, to Gaul, was eminent in those regions. In Switzerland he converted several thousands to the Christian religion. The inhabitants of that quarter were so struck with the simplicity, and the strictly moral lives of the Culdees, that the suc-

* *Vide* Dempst. Hist. Eccl. lib. iii. p. 163.
† *Vide* Spottiswood and Jamieson.

cessors of Giles in the monastery were made princes of the empire.* Several churches were erected to the memory of this St Giles, among which was the Cathedral of Edinburgh.†

Ebba, the daughter of Edelfrid, king of Northumbria, having been, with her seven brothers, in exile at *Hyona*, was baptized to Christ. This princess founded and endowed the monastery of *Coilledu'*, now Coldingham. Ebba was here chosen abbess of the institution, which was neither a nunnery nor a monastery. Differing from the directress of former establishments of the kind, the authority of the abbess extended not only over the nuns, but also over the abbot and monks.‡

The worship of images became at this time a matter of controversy with the learned. Albin, or Albinus, already mentioned, wrote a treatise upon this subject under the name of Charlemagne, when he was his domestic servant, against the proceedings of the Council of Nice.§ He taught a public school for several years at Pavia; and became, as formerly mentioned, the founder of that University. He also published a Confession of Faith, and wrote the famous *Caroline Books.*¶

In the disputes which now agitated the world, St Clement from Iona, also already mentioned, held

* Cave, Hist. Liter., author of some epistles on the choice of a bishop.

† St Jonas, in Vit. St Columbanus.

‡ Bede, lib. iv. c. 25.

§ *Vide* Roger Hoveden, Ann. Francof. 1601.

¶ Confessio Fidei per Chiffl. edit. 1651.

a high rank. When the most of Europe was debased by superstition, and merging into barbarism again, he boldly stood forth the champion of Christianity. In the end of the eighth century, he wrote a book against image worship.*

Joannes Scotus Erigena, a native of Ayrshire, was the first philosopher of his day. (Iona, it may be recollected, had lands in Galloway, where the Gaelic was spoken till the 16th century.—*Buchanan.*) Scotus corresponded with Charles the Bald of France, who intrusted him with the superintendence of his seminaries. During this time he wrote several learned books, and became the father of scholastic divinity.† His translation of some comments of Maximus upon St Denys, was much the admiration of the age.‡ Having noticed these, it would be unfair to say nothing of their fellow, Rabanus Maurus, who also was an eminent scholar. He became Archbishop of Mentz, and wrote large commentaries upon the Sacred Scriptures, together with "a Treatise upon the Vision of God," in MS.§

The love for the monastic life had meanwhile increased, rather than abated. Loarn, probably a descendant of that lordly house, had retired from the bustle of the world, and died abbot of Cluona. An institution of the same kind had been formed in

* M. du Pin, Nouvel. Bib. des Aut.
† Gulielm. Malmesb. de Gest. Reg
‡ Typis impressa Oxon. 1681, fol.
§ *Vide* Mabillon.

Bute, over which Cormac MacAillila was now abbot.* He planted the Gospel in Cowal, and all around him.

As a seat of learning, Iona, even in the seventh century, was in advance of any other in Europe; and its superiority, in this respect, was acknowledged.

Matters thus went on prosperously for upwards of six hundred years, effecting in the moral condition of Europe a change, certainly not the least astonishing feature connected with Scottish history; but ecclesiastical bodies, like governments, are subject to degeneration; and from the day *Adamnan* kissed the hand of the papist king Alfred, the *stability* of Iona received a shock.

In 796 the ruthless Norsemen carried their piratical incursions to this island, and with unhallowed hands set fire to the monastery.

> Watch-fires burst from across the main,
> From Rona, and Uist, and Skye,
> To tell that the ships of the Dane,
> And the Redhair'd spoilers were nigh.

They attacked it a second time, it would appear, in 801, and a third time some years thereafter, on which occasion they put to the sword sixty-eight monks!

> They lighted the island with Ruin's torch,
> And the holy men of Iona's church,
> In the temple of God lay slain!

The breaches thus made were successively re-

* *Vide* Uls. Ann.

paired till 818, when the Norse came with tenfold fury, and immolated to their pagan deities *Bla'mac* the abbot, and fifteen of his associates.* This induced the remainder to make off with themselves to Ireland and the continent, carrying with them the most valuable relics left.

In 1561 the Act of Convention of Estates was passed at the desire of the Church, "for demolishing all the abbeys of monks and friars, and for suppressing whatsomever monuments of idolatrie were remaining in the realm." In consequence of this edict ensued a barbarous devastation of churches, and especially of Iona. From this date the Highlands began to sink in spirit, and retrograde in knowledge and letters; for what the *Convention* robbed them of, it did not otherwise supply till 1609, when the venerable bishop Knox brought the state of things before King James, and the chieftains were compelled to supply some measure of religious instruction. This was called "*Reachd Ii.*" *i. e.* the Act of Iona, and a very salutary one it is. Among other things the act embraces that "*no chief or chieftain keep, for the purpose of consumption, more than the following quantities of wine, viz. the chiefs of Maclean and Macleod, four tuns each; the captain of Clanranald three tuns, and the others one tun each.*" They were also restricted from keeping an unnecessary fleet of galleys, or a formidable quantity of fire-arms. For the obser-

* Ulster Annals.

vance of these, and other conditions, Maclean, for self and clan, gave his personal bond for £40,000. This gives you some idea of what this insular region at one time was;—

> What *Athens* was in learning, *Rome* in power;
> What *Tyre* was in her meridian hour,

although to day, like Milton's Eve,

> Defac'd, deflow'r'd, and now to death devote.

Appellation.

The Name of this Island has given the learned enough to do; and the more learned they are, as is not unfrequently the case, the farther from the truth.

> When once a man has lost his way,
> The more he walks, the more astray.

Some wag, I suppose, by way of gaggery, put it into the noddle of Mr Pennant that Iona comes from the Hebrew, and signifies a dove! Had he said that *Cœlum* or *Colum*, the name of the founder, was primarily, secondarily, consequentially, or allegorically, blended with that of the sacred biped, we should not quarrel with him. Iona was anciently written and spoken *Ou-i*, as witness this inscription, *Hic Jacet Ioannes Mack Fingone, abbas de* Oui, &c. Ask any native the name of that sound separating us from Mull; he will call it *Caol I-ou*. Ask him the name of that highest hill in the island; he will answer *Dun-I-ou*. We perceive by this that *Ou-i* and *I-ou*, are one and the same name transposed,

and euphonized *I-ona*; that is, the island of the Barker; or, in plain English, the consecrated island. You yourself, a while ago, instanced a province of China which is called *Ou-ei*, and agreed that the appellation was to be understood in a sacred sense.

Fr.—I did: and besides, I have been in a province of the Bramins in India, who, when they wanted rain, put themselves upon their backs, lacerated their bodies with sharp instruments, and fell a vociferating, *Hou*, *Hou*; *Hou*, *Hou*, by way of invoking their deity.

Au.—I believe it, Sir. You perceive that long island, about two hours' sail to the north of us? That is *Cœla*, a sacred name, implying a compound divinity, and assumed by one of the Norse kings; rapidly, *Cola*. On the very pinnacle of that highest mountain in it is an immense stone placed upon its end on a rock; so large is it that it defied the philosophy of Dr Johnson to account for how it *could* be placed there by any power of man; and yet he could not see any part of the mountain so high from which it might be torn. The natives call it *Baal-Hou*, *i. e.* the stone of *Hou-Baal*. The mountain is called *Ben Hou*,—a lake at the base of it *Loch-Hou*. That loch in the centre is called *Loch I-ou'rn*,—the island in the mouth *I-ou'rn*; and that other island to the south of it *Oran's-a*.

In that other island to the west of Coll, *Tireh*, another sacred name, the same by which, according to *Anquetil Dufrerron*, the *Parsis* call their "mount of the congregation," is another mountain of the

same name, namely, *Hou;* as also *Hei-ness,** the seat of "the *Ace* of hearts," George Maclean, Esq., a term radically equivalent. *Oa,* is also the name of a mountain in the island of Islay, and thence of a parish there. *Oea,* was the ancient name, and according to Plin. v. c. 4, of a town in Africa, now *Tripoli. Oasis* is the name of green islands in the sandy deserts. These have all the same leading idea, and that idea is in the barker, and co-holy with that symbolical cur (cu'ar) sitting on the equator in the astrological heaven of the ancients.—Vide *Farnessi Globe.* This, in my opinion, is putting the etymon of this appellation beyond dispute.

Another name equally familiar to the natives is *Eilean Drnuinich*, *i. e.* the Island of the Druids or Magi; a name which, in fact, it has communicated to the entire of Mull, which in our songs is termed *Draoi'-Eilean.* The fact is, that beautiful stone-cross standing there is *Hou*, or *Tau*, or *Aug; Cu*, *Can*, *Con*, &c., all referrible to the barker; and is, as a pagan divinity, the solution of the appellations *Augeas*, the son of Aleus, or the sun,—of *Auga*, the mistress of Hercules, or the sun,—of *Ausani*, an ancient name of the *Celtæ* in Italy,—of *Ausci*, one of the names of the Celts in Gaul,—of *Tautus*, the Phœnician deity, equivalent to *Teut*, *Tit*, *Toth*,—of *Cufi*, *Canan*, *Conan*, &c. &c. How much more so when three hundred and sixty similar

* The consecrated promontory.

Tautic symbols stood here, as was the case at the period of the Gothic Reformation!

We are now going to leave, and make for Oban, back by the south of Mull, exhibiting little of interest save *Loch-Obui* castle, the seat of a chieftain of the clan MacLean, coeval in origin with Duart. I trust, friend, you are gratified?

Fr.—Gratified! upon my soul I am gratified beyond the power of expression. God bless you for inducing me to come, as also for your valuable company, without which the trip would, comparatively speaking, be uninteresting and dull—a "wilderness of sweets" as it presents. What a boon to strangers, if all you have delineated and described, these two days were given in the shape of a small book.

Au.—That would be an easy task,—the greatest difficulty would be to curtail—to make the book small enough where there is so much material—*Dinner Bell.*

CHAPTER VII.

Oban—Lios-mor—Garbh-lios—Linne-sheileach—Loch-leven—Glen-acouan—Corran—Linne-dhu—Inverlochy or Fort-William—Corpach—Caledonian Canal—Loch-iel—Glen-finan.

Quitting Oban again now for the northern route,—what a remarkable stone that dog-divinity—that Oberon—that Ola, is! What a noble object Dun-Ola! In a while—say three miles onwards—we shall have a closer view of the mouth of *Loch-Etiv*, and the castle of Staffnage, than we have had when making for the Sound of Mull. Here it is beginning to present itself to view.

Fr.—I have not got the etymology of *Loch-etiv*, I think?

Au.—You have not forgot the two grand divinities *T* and *V*, *Et* and *Ev* or *Iph*; or, if you prefer it, *Tau* and *Pho*? You remember *Etesie*, the sacred wind, which was one of the heralds of the flowing of the Nilotic divinity,—*Eteones*, the sacred town of Bœotia, or *Obetia*,—the sacred city *Etruria*,—the sacred mount *Etna*,—and for the second divinity *Evatne*, or Evadne, the daughter of *Iphis* of *Aigos*, who slighted the addresses of *Apollo*—*Evagore*, one of the Nereides,—*Evan*, a surname of Bacchus,—*Evarchu*,* the name of a

* *Vide* Classical Dictionary

river in Asia minor, as of the river *Orchu*, some few miles off from here? So remarkable a place it was not to be expected should be unhaunted by the *gods*, unfiliated upon some pagan *hero:* these, of course, must have their worship, their "stone of Lota, or power;" and hence the name. We have now a fair view of the lower part of it; but the romantic and the wild, is the upper and larger portion, which penetrates into the heart of the country all the way to *Guala-chuel-Fhin*, near Glenco.

We are now entering the mouth of the *Linne-Shealach*,* bungled by our map-makers, *not natives*, into "Linne-loch," "Linhe-loch," "Loch-Linne," &c. *Linne* signifies an estuary, a navigable loch or narrow sea; and *sheileach*, the smooth or safe route, in contradistinction to the Sound of Mull, and the point of Ardnamorchuan.

This long island which we are coasting on larboard, is *Lios-mor*, *i. e.* the *magnum bonum;* the whole substratum of which is a limestone rock.

On the starboard, about seven miles from *Loch-etiv*, is the mouth of *Loch-creran*, an arm of the sea that travels several miles into the country. You cannot have forgot the compound deity *Ce-re*, nor *Creta*, the island in which Jupiter was educated by the Corybantes? This island, *Eresca*, at its mouth, is equivalent—sacred terms both. Each side of the loch presents a number of gentlemen's seats, and the north side an ancient religious temple.

* Pron. *Linne-helach*.

About one mile past the mouth of Loch-creran you see *Airds*, *i. e.* the heights, the seat of Sir John Campbell; and adjacent to it the village of *Apin*. In this district, immediately below Apin-House, the property of the family of the late Mr Downie, M. P., stands an immense *ovate* "fragment of an earlier world," of micaceous granite, above thirty feet in circumference, and curiously placed by art upon three small stones about one foot from the ground. It is to visitors a perfect *phe*nomenon, there being no rocks of similar formation within many miles of it. This is the ancient deity *Aup* or *Ap*, which gave name to the district!

About one mile farther on, is *Caisteal Stalcair*, surrounded by the sea, and occupying almost the entire of the islet on which it stands. It was garrisoned by Cumberland after the troubles of Culloden-field, and formed one of the head-quarters of relentless oppression, of unparalleled brutality!

I have in my possession papers containing multifarious traditionary legends respecting this singular castle, which, from the "oak with twelve figures,"—the name of the priest "*Cu-ar*"—and the awful judgments visited by *Baal* upon three gentlemen who were fool-hardy enough to defy and destroy the deity, puts it past dispute that the whole is a medley of paganism and popery allegorized.

About one mile on, *Port-na-croise*, equivalent to *Ta-re-port*, already discussed. Near it you see another *Shuna*, or sacred island. Some miles on,

Ard-seile, Stewart ; and the opening of *Loch-leven, i. e.* the lock of the sacred river ; on the larboard opposite, *Aird-ghour, i. e.* the heights of goats.

This long limb of Neptune, Loch-leven, deserves more than a passing notice. It extends in a straight line of about twelve miles between the counties of Argyle and Inverness, contracts twice to a narrow width, as if to invite the placing of the two ferries of *Bala-chaolais*, the township of the ferry, and *Caolas-nan-con*, or dog's-ferry, from immensely large stones called *Fin*-stones, or *Cu*-stones. Dr M'Culloch, who is no flatterer of Celtic matters, remarks of this loch, that " from its mouth to its farther extremity, Loch-leven is one continued succession of landscapes." At the head is the *Le-avin*, now called the *Serpent-river*. It falls over a cascade about twenty feet high, and then worms its way through tortuous subterranean caverns, presenting its progress occasionally through vertical apertures. That howling-looking place which you see, on its south side, a short distance from the first ferry, is a place of historical notoriety, as also of celebrity for natural grandeur, called *Glen-acouon*,* *i. e.* the glens of the Barker-god. The " pap" of the divinity, how grand ! It consists of two glens, each about three miles in length, and differing in direction ; but why should I attempt to describe this terrific howling mad freak of nature after Dr M'Culloch ? " There is

* Glencoe.

nothing," says he, "to which the scenery of Glencoe can be compared: there are only two scenes with which it can be named: Corurisk in Skye, and Glen Sannox in Arran. But there is no resemblance, in either case. Corurisk is a giant, before which the valley, even such as it is, sinks into insignificance. Glen Sannox is single and simple in its sublimity; a terrible vacuum. In Glencoe every thing is wild and various and strange: a busy bustling scene of romance and wonder: terrific,—but terrific from its rudeness, and its barrenness, and its spiry rocks, and its black precipices, not from sublimity of forms or extent of space. In its own character it excels all analogous scenes: and yet there is in it that which art and taste do not love,—a quaintness of outline; forms unusual in nature, and therefore extravagant,—when painted, appearing fanciful and fictitious rather than true. Such it is also when viewed in nature: we rather wonder than admire; and the gloom of its lofty and opposing precipices, the powerful effect of its deep shadows, the impression produced by its altitude and extent and bulk, are injured by a form of outline which attracts the eye as unnatural, and which forces it to analyze and reason, instead of allowing it to feel."

Fr.—It is bold and awful looking even from here; very! What about its "historical notoriety?"

Au.—Why, Sir, that I did not intend to come over,—I dislike to call up to judgment erring

fellow-creatures no longer habitants of this earth. But to you as a stranger, the tragic is due. I shall let you have it in the words of Dr Garnett,* who has been at some pains to arrive at *facts*, without one single remark of my own, viz.:—

"Though the act of settlement in favour of William had passed both in England and Scotland, yet a number of the Highland clans, attached to their late unfortunate monarch, and irritated by some of the proceedings of the new Government, bowed with reluctance to the yoke. The Earl of Breadalbane, however, undertook to bring them over by distributing sums of money among their chiefs; and fifteen thousand pounds were remitted from England for that purpose. The clans being informed of this remittance, suspected that the Earl's design was to appropriate to himself the best part of the money; accordingly, when he began to sound them, they made such extravagant demands, that he found his scheme impracticable; he therefore refunded the money (?), resolving to be revenged on those who frustrated his intention. Among these was Macdonald of Glencoe, against whom he is said to have entertained a private resentment, and to have watched with impatience an opportunity for his destruction.

"It seems that a party of the Macdonalds, on some expedition, common even in these days, had plundered the lands of the Earl of Breadalbane,

* Observation on a Tour through the Highlands, &c. in 1811, pages 289-295 inclusive.

who now insisted on being indemnified for his losses, from the other's share of the money which he was employed to distribute. The proud chief refused to comply with this, alleging that his plundering expedition had only been a retaliation for similar depredations committed on his property by the vassals of the Earl.

" In consequence of this, Breadalbane is said to have represented him at court as an incorrigible rebel, who would never be obedient to the laws of his country, nor live peaceably under any sovereign. He observed, that he had paid no regard to the late proclamation, and proposed that the Government should sacrifice him, with his family and dependents, to the quiet of the kingdom. This proclamation had been issued some time before by the king, offering an indemnity to all who had been in arms against him, if they would submit, and take the oaths of allegiance before the expiration of the year, but threatening with military execution all those who should hold out after the end of December. Macdonald for a while refused to submit, alleging that he kept his opinions quietly to himself, without injury to any one; but as the day of grace was near expiring, the tender ties of affection began to be drawn more closely, and his fears for his wife, his children, and his dependents, overcame his indignation. On the very last day of the month, he repaired to Fort-William, and requested that the oaths might be tendered to him by Colonel Hill, governor of that

fortress. As this officer was not vested with the power of a civil magistrate, he refused to administer them: upon which Macdonald immediately set out for Inveraray. Though the ground was covered with snow, and the weather intensely cold, he travelled with such diligence, that the term prescribed by the proclamation was but one day elasped when he reached the place, and applied to Sir John Campbell, sheriff of the county, who, on consideration of his disappointment at Fort-William, was prevailed on to administer the oaths to him and his adherents. They then returned quietly to Glencoe, confident of being protected by a Government to which they had so solemnly submitted.

"In consequence, however of Breadalbane's representations, the king, whose chief virtue, Smollet observes, was not humanity, and who indeed might not perhaps have heard of Macdonald's submission, signed an order for putting near two hundred people to death, with as little ceremony as if it had been an order to apprehend a smuggler.

"The warrant being transmitted to the Master of Stair, Secretary of State for Scotland, this minister sent directions to Livingstone, the commander-in-chief, to put the inhabitants of Glencoe to the sword; he had particular instructions to take no prisoners, that the scene might be rendered as terrible as possible, and serve as an example to the refractory clans.

"Early in the month of February 1691, Captain Campbell of Glenlyon, by virtue of an order from

Major Duncanson, marched into the valley of Glencoe, with a company of soldiers, on pretence of levying the arrears of the land-tax and hearth-money; and when Macdonald inquired into their intention, he answered it was friendly, and promised, *upon his honour*, that neither he nor his people should sustain the least injury.

"In consequence of this declaration, he and his men were received with most cordial hospitality, and were entertained in the most friendly manner, for the space of fifteen days. At length the fatal period approached. Macdonald and Campbell had spent the day together, and the evening was spent by Campbell and some of his officers, at cards, with the laird of Glencoe and his wife, as well as Macdonald of Achtrichatain, and some other neighbouring gentlemen: they parted early, with mutual promises of the warmest affection.

"Young Macdonald, however, perceiving the guards doubled, as well as something mysterious in the conduct of the troops, began to suspect some treachery, and communicated his suspicions to his father, who had so much confidence in the honour of Campbell, that he treated his suspicions with jocularity. The youth, at the close of day, drew his brother aside, and took him privately among the soldiers to make observations. Approaching a guard, under cover of the night, they overheard a sentinel tell his fellow his dislike to the business; he would have had no objection, he said, to have fought the Macdonalds of the Glen fairly in the

field, but that he detested murdering them in cold blood: "However," says he, "our officers are answerable for the treachery." Upon hearing this conversation, the two terrified young men hastened back to their father's house, to warn him of the danger:—but the bloody business was begun. As they approached, they heard the report of fire arms, and the shrieks of despair, and being themselves destitute of arms, secured their own lives by flight.

"The savage ministers of vengeance entered the old man's chamber; he started up, and was instantly shot through the head. He fell down dead in the arms of his astonished wife, who died the next day, distracted by the horror of her husband's fate. The laird of Achtrichatain, an ancestor of the gentleman with whom we breakfasted, who, as was before observed, was at that time the guest of Glencoe, shared the fate of his host, though he had submitted to Government three months before, and had the king's protection in his pocket. His descendant informed us, that a faithful follower of the name of Kennedy, seeing the fatal musket levelled, and the deadly aim taken, threw himself between the assassin and his chief, in hopes of saving the life of his master at the expense of his own, but the ball killed both. The houses of the tenants and dependants were surrounded, and every man butchered who was found. Thirty-eight persons were thus surprised in their beds, and hurried into eternity before they had time to implore the

divine mercy. The design was to murder all the males under seventy that lived in the valley, the number of whom amounted to about two hundred; but some of the detachments fortunately did not arrive in time enough to secure the passes; so that about one hundred and sixty made their escape.

"Campbell having perpetrated this brutal massacre, ordered all the houses to be burned, and made a prey of the cattle and effects that were found in the valley. Macdonald's house was exactly in the situation of that represented in the view of Glencoe; (in Garnett's volume) to the right of it is a barn, then a dwelling-house, in which several were shot, and which escaped the flames of the plunderers.

"The women and children were indeed spared the immediate stroke of death, as if to render their fate more cruel; for such of them as had neither died of the fright, nor been butchered by mistake, were turned out naked, at the dead of night, a keen freezing night, into a waste covered with snow, at the distance of six long miles from any inhabited place.

"The morning dawned, and discovered the horrid deed in all its guilt. Thirty-eight slaughtered bodies were drawn out, and the women were in general found either starved to death, or expiring, with their children under rocks and hedges.

"This horrid business was never sufficiently examined. The king endeavoured to throw the odium from himself, by saying that it was an over-

sight, committed in the hurry of subscribing his royal mandates. But it may be asked, if a mandate from the throne was of so little consequence as to be signed without consideration ; or whether ignorance or hurry, in such a case, can be admitted as an excuse? Various circumstances, however, and particularly the lenity shown to all concerned in this business, rendered this apology certainly defective. Whether his majesty's conscience ever admonished him relative to this business, or by what casuistry he might undertake to appease this monitor, does not appear ; but the imputation of guilt stuck fast to his character, and his not punishing the perpetrators of the murder with due rigour, was, as Bishop Burnet himself allows, the greatest blot in his whole reign.

" With respect to the inferior agents, they pretended, as has been already observed, to be nothing but mere machines, since, when conversing deliberately on the nature of the business, they soothed their consciences with the idea, that their officers were to be answerable for the treachery. The officers, on their part, to make the most favourable supposition, perhaps considered themselves also as reduced to machines by the king's authority: but, supposing that they did console themselves with this idea, why not fall on the Macdonalds at first? why feast upon their bounty, and pledge their honour that no harm should happen, while it was their intention to murder them ?"

We are now at *Corran*, about twenty miles from

Oban, and eight from Fort-William. *Linne Sheileach* changes its name here, and onward to the next narrow or ferry, called *Caolas Anait*, *i. e.* the frith of the sacred stream; where *Lochiel* commences, the course is called *Linne Dhu*, *i. e.* the Black sea, from the dismal scowling appearance, as you see, of the towering rocky coast. *Corran* means primarily the crescent moon, as a *barker;* secondarily, any object having analogy or resemblance thereto, such as a *reaper's hook*, or a curvature like this. Yonder mansion on our larboard, is the demesne of the gallant proprietor, Colonel Maclean of Ardgower.

The next place of any note is *Inverscadail*, about three and a half miles onward on our larboard, where a steamer called the *Stirling* was wrecked in January 1828, and a noted chief, M'Donell of *Glengari*,* we may say killed. The steamer, with about thirty passengers, left Fort-William about 11. A. M. When off this place the wind varied on a sudden to the S.E., and concentrating all its fury in that glen opposite, rushed with such irresistible violence, that the tiny steamer became unmanageable, her weather-wheel being totally out of the water. By the expertness and skill of the master and his men, all lives were saved, except that of a plebeian named *Dubble*. Glengary, in anxiety for the safety of one of his daughters, who, in attempting to get ashore, lost her hold of the

* Gari,—the Celtic for the open roar of water,—whence also *Ni-agari*.

rope and fell into the sea, leaped off the gunwale, and, his foot slipping, his head came against the rock. He was carried in a state of stupor to Inverscadle House, but died that same day. Glengary was all that history records, or imagination paints, of a Highland chief of the olden times. The same bold and dauntless spirit,—the same rash contempt of danger,—the same enthusiasm for clanship, for ancestry, and for soil,—the same frank, generous disposition, guided by feelings of exalted honour, which characterized the ancient chiefs, shone with peculiar lustre in the character of this "last of the chiefs," the XVIIth of the dynasty of *Mac mhic Alister*.

We are now at *Fort-William*, or *Maryburgh*, so called in compliment to "William and Mary." The natives, not overweeningly fond of such names, call it *Inver-Lo-Chi*, *i. e.* the pass of the Barker, or sacred river, which is a little farther north, two miles from the town here, and the place of a very ancient fortress, where Charles the Great of France and Achaius signed the famous league in the eighth century. This fort here was erected during the usurpation of Cromwell, under the direction of General Monk, with a view to keep the wild Camerons in check; and I may narrate one anecdote of its early success herein.

"During the usurpation of Cromwell, many of the Highland chiefs continued faithfully attached to the royal cause; these, however, one after another, made their peace with General Monk, excepting

Sir Ewin Cameron of Lochiel, whom no intreaties could induce to abandon the cause of his king. Monk left no method unattempted to bribe him into submission, and held out proposals so very flattering, that he was importuned by many of his friends to accept of them; but he despised them all, and scorned to submit. Monk finding all his attempts ineffectual, resolved to plant this garrison, in order to keep the chief and his dependents in awe. Sir Ewin being informed of this design, thought the best plan would be to attack the enemy on their march from Inverness, as he imagined they would come from thence to erect the fort; but they arrived suddenly by sea, and disconcerted all his measures. They brought with them such plenty of materials, and were in the vicinity of so much wood, that within one day after their landing the fort was erected, and the troops secured from danger.

"The laird of Lochiel saw all their motions from a neighbouring eminence, and finding it impracticable to attack them with any probability of success, retired to a wood on the north side of Lochiel, called Achdalew, from whence he had a good view of his enemy at Inverlochy. He dissmissed his followers, to remove their cattle farther from the enemy, and to furnish themselves with provisions, excepting thirty-eight choice men whom he kept as a guard. He had also spies about the garrison, who informed him of all their transactions. Five days after their arrival at Inverlochy, the governor

dispatched three hundred of his men in two vessels, which were to sail northward, and anchor on each side of the shore near Achdalew. Lochiel being informed that their design was to cut down his wood, and carry away his cattle, was determined to make them pay dear for every tree and hide; favoured by the woods, he came pretty close to the shore, where he saw their motions so distinctly, that he counted them as they came out of the ship, and found that the armed men exceeded one hundred and forty, besides a number of workmen with axes and other instruments.

"Having fully satisfied himself in this respect, he returned to his friends, and called a council of war. The younger part of them were keen for attacking, but the older and more experienced, remonstrated against it, as a very rash and hazardous enterprise. Lochiel then asked two of the party, who had served with him in several sharp actions, if ever they saw him engage on terms so disadvantageous? They declared they never did. Animated by the ardour of youth, for he was then very young, he insisted, in a short but spirited speech, that if they had any regard for their king, their chief, or their own honour, they would attack the English: "For," says he, "if every one kills his man, which I hope you will, I will answer for the rest." Upon this they cheerfully consented, but requested that he and his young brother, Allan, would stand at a distance from the danger. Lochiel could not hear with any patience this proposal with regard to

himself, but commanded his brother, who was equally anxious to share the danger, to be bound to a tree, leaving a little boy to attend him; but he soon prevailed on the boy, by threats and entreaties, to disengage him, and ran to the conflict.

"The Camerons being somewhat more than thirty in number, armed partly with muskets, and partly with bows, kept their pieces and arrows till their very muzzles and points almost touched the breasts of their enemies: the very first fire killed about thirty: they immediately took their broad swords, and laid about with incredible fury. The English defended themselves with their muskets and bayonets with great bravery, but to little purpose. The combat was long and obstinate; at last the English gave way, and retreated towards the ship, with their faces towards the enemy, fighting with astonishing resolution. Lochiel, to prevent their flight, ordered two or three of his men to run before, and from behind a bush to make a noise, as if there was another party of Highlanders stationed to intercept their retreat. This took so effectually that they stopped, and, animated by rage, madness, and despair, renewed their fight with greater fury than ever, and wanted nothing but proper arms to make Lochiel repent of his stratagem. They were at last, however, forced to give way, and betake themselves to their heels; the Camerons pursued them chin-deep in the sea. Of the English, one hundred and thirty-eight were found dead, while Lochiel only lost five men.

" In this engagement, Lochiel himself had several wonderful escapes. In the retreat of the English, one of the strongest and bravest of the officers retired behind a bush, where he observed Lochiel pursuing alone, and darting upon him, thought himself sure of his prey. They met with equal fury; the combat was long doubtful. The English officer had by far the advantage in strength and size, but Lochiel exceeded him in nimbleness and activity, and forced the sword out of his hand; upon which his antagonist flew upon him like a tiger; they closed, and wrestled, till both fell on the ground in each other's arms. The English officer got above Lochiel, and pressed him hard; but stretching forth his neck, and attempting to disengage himself, Lochiel, who by this time had his hands at liberty, with his left hand seized him by the collar, and jumping at his extended throat, bit it with his teeth quite through, bringing away his mouthful, which he often afterwards said *was the sweetest bite he ever had in his life.* Immediately after the encounter, when continuing the pursuit, he found his men chin deep in the sea; he quickly followed them, and observing a man on the deck aiming his piece at him, plunged into the sea, and escaped so narrowly, that the hair on the back part of his head was cut, and a little of the skin taken off. Soon afterwards a similar attempt was made to shoot him, when his foster brother threw himself before him, and received the shot in his breast, preferring the life of his chief to his own.

"In this way did the bold and resolute chief harass the new garrison in his neighbourhood, making them often pay dear for their depredations on his property, till at last, finding his country impoverished, and his people almost ruined, he listened to the repeated solicitations which were made to him, and submitted on terms of his own dictating. Monk immediately wrote him a letter of thanks, which was dated at Dalkeith, the 5th of June, 1655."

The fact is, we naturally expect a rare race of beings in a place like this,—*Titans,* or *Cyclops*, or *Atlasea.* There is no doubt in my own breast but scenery has an assimilating influence in forming the mind and character of man; and hence the propriety of keeping these regions what they have for ages been, a nursery for rearing warriors, and not *sheep,* as now. Look at that mountain just at hand, *Ben-Nevesh,** upward of four thousand three hundred feet high, and twenty-four miles round the base; a fair specimen of how mountains looked on the first day of creation, ere spring had got time to weave a garment! Who can contemplate it day after day without "feeling divinity within him breeding wings,"—without possessing in process of time a mountain mind,—

> England, thy beauties are tame and domestic,
> To one who has roam'd on the mountains afar;
> *These* are the crags that are wild and majestic,
> The steep frowning glories of *Co* and *Glen-gar?*

* The mount of the *heaven-man,* or the *heaven-water; Nef,* or *Nev,* heaven; *Esh,* a man, Adam;—*Es,* a cascade.

Ascend it to the summit, you command a prospect which I cannot describe,—the whole breadth of Scotland from the German Ocean to the Atlantic, with all its variety of lake and mountain, is at your feet; and you "reach out your arm instinctively to grasp the capes of Ireland!" as a son of *Erin* once expressed himself.

When you ascend it, if I am not with you, take some other *native* guide, nor forget a horn of *mountain-dew,* and a *shell.* That glen at its base, *Glen-Nevesh*, or the sacred glen, which presents a *rocking-stone*—perhaps the identical *divinity*—is furnished with a famous fountain of *the right stuff.* The *abbot* of the dew-fountain, *Iain-gearr*, *i. e.* short John, will examine your pilot, and according to the appearance he makes pronounce him at once a *Mason* or a *Cowan.* The worthy abbot, a branch of the great tree M'Donald, some years ago saved the life of the Duchess of Buccleuch, who *would* aspire to the summit, led by a pilot unlicensed by *Iain-gearr*, and who lost his way. Philanthropic *Iain,* the party being despaired of, set out with a hollow-sounding bell, and traced them. But to return to *Inverlochi.* This locality is notorious for sundry notable battles. It was here that *Donald Balloch*, brother to Alexander, Lord of the Isles, defeated, in 1427, the Earls of Caithness and Marr; and the Marquis of Montrose, in 1645, slaughtered fifteen hundred lads of the Covenant, under *Argyle,* with a loss of

only three killed and one wounded among his own ranks!

Fr.—Bless me! How could they not find their hands?

An.—Why, the wily Montrose, finding his force only about half the number of that of his foe, determined upon exercising his good generalship to advantage. He made an unexpected advance from his camp under cover of night, and at daybreak, on a Sunday morning, fell upon the enemy helter-skelter, with such fury that they were stunned and routed in a trice. These battles gave rise to several sublime aspirations of the Celtic muse.

We are now passing the mouth of *Lo-chi*,* a river which well merits its sacred appellation, if any other river does, taking into account its Titanic source. About three miles onward, on our starboard, is the mouth of a great canal which leads through *Glen Albin*,† a distance of sixty miles, to a little to the south-west of the town of Inverness. It connects the east and west sides of this part of Scotland. The natural means of navigation, by deep and beautiful lakes, occupy thirty-seven miles. The first, *Loch Lo-chi*, ten miles; the second, *Loch Oich*, three miles fifty-six chains; and the third, *Loshness*, twenty-three miles fifty-six chains.

The remainder is cut as a canal, at a depth of from fifteen to twenty feet, with a width of about one

Lo, day, the sun; *Chi*, a variety of Chu, the solar-dog.

† Glen *Alabin*, *i. e.* the glen of, the sun and water people—a pagan *sacred* name.

hundred and sixteen feet. The work was completed and opened in 1822. It cost Government an enormous sum of money—upwards of a million sterling. The average annual receipts have never exceeded £2157, shewing you that this undertaking is much upon a par with the *Crinan* canal. It is already like the gun of my cousin, in need of "a new stock, lock, and barrel;" but it will never pay until they lower the dues, and establish a steam-tug system, the same as upon the *Clyde*. What frigate will venture to tack on these lochs,—and what *master* has the wind in the hollow of his hand? The tract presents the finest lake and alpine scenery in this country, and you must not fail to make the transit. *Glengary*, *Fort-Augustus*, and *Fort-George*, form part of the route. When you make the town, you shall be directed at any one of its excellent inns to the *lions* of the place and neighbourhood. You will see *Clach na' Cudaoin*, *i. e.* the stone of the solar-dog worshippers, the palladium of the town of old,—*Tom na h-iuraich*, *i. e.* the height of the galley, from its resemblance to a boat keel up,—Macbeth's Castle,—the Field of Culloden, and many more.

Inverness, indeed, is allowed to be one of the finest towns in Scotland. Dr M'Culloch goes the length of drawing a comparison between it and our Modern Athens, Edinburgh. "The Firth of Forth," says he, "must yield the palm to the Moray Firth: the surrounding country must yield altogether, and Inverness must take the highest rank. Every thing is done, too, for Inverness that

can be effected by wood or cultivation; the characters of which here have altogether a richness, a variety, and a freedom, which we miss round Edinburgh."

This is Corpach, the west end of the Canal,—yonder is the parish church, Rev. A. Clark incumbent; and adjacent, an obelisk in commemoration of the gallant Colonel Cameron, who fell gloriously at Waterloo, at the head of the 79th or Cameron Highlanders.

We are now at *Anat.* You recollect *An*, a river, and *At* or *Ta*, the barker symbol? This is the commencement of *Lochiel* proper, and is called so to its termination, eight miles onward. Is not that a magnificent loch? See how we have changed our course on a sudden to westward! That mansion to our starboard is *Fasifearn*, Sir Ewin Cameron, where the Prince passed some days.

We are now at

> Braighe Lochiel, far'm bi fiadh sa langan,
> Aig innis nam bo, far'm bi ceol is ainir.
>
> *i. e.* At Lochiel-head, of lowing deer resort,
> Of maidens fair, of music, and of sport.

We have now to walk three and a half miles of an isthmus, and then we come to *Loch-seile*,* at the end of which is the monument of Prince Charles. This isthmus it was proposed to convert into a canal, to save going round by the point of Ardnamorchuan; but on consideration it was agreed that the dish would not pay the shot.

* From *Seimh-Li*, or *seimh-shlighe;* equivalent to *Linne-shei-l'ach*, and for the same reason.

Fr.—The day is rather hot, may we venture upon a draught of one these *sacred* streams?

Au.—Decidedly, but with caution. Remember *Fin*, or nectar as they are, to indulge too much is dangerous.

Fr.—*Fin!* I think I am at the etymon of Glen-*Fin-ain* myself now; as also at that of *Iel*, &c. *Fin* is sacred, whence *fin*, wine!

Au.—Right, Sir. It was to be expected that when pagans came hither, by whatever route, they would carry with them at least the appellations of their deities as well as their mode of worship; and our *Ophite* stones bear lasting testimony to their earnestness in the matter of devotion.

CHAPTER VIII.

Prince Charles Edward Stuart's Monument—Description—History of the Standard-rearing here in 1745—Loch-Seile. &c. &c.

Here is the Monument! a monument commemorative of an event which convulsed Europe to its centre,—commemorative of an event which shook the British throne, and which, if all the clans on this side of the Roman wall had been unanimous, would have overturned it,—a monument how noble; yet, erected at the private expense of an individual Highland chieftain!

Fr.—By St George, this crowns all! to find on a sudden, flashing upon your sight, the finest effort of art amid the rudest contortions of nature! I have been almost from my boyhood absent from Europe; will you let me have the history of this affair? I fancy myself in fairy land—inclined to shake myself, and rub my eyes to prove whether the whole be a dream!

Au.—A dream! My good friend, there is no dream in the case: you are wide awake. Rest us upon this hillock, and I shall let you have a vidimus.

James, the *sixth* of Scotland and *first* of England, you are aware, was the common progenitor of the two families, whose contentions for the throne of Great Britain gave birth to the troubles which obtained between England and Scotland for many

years. James was succeeded, in 1625, by his son Charles.

Charles I. after a contentious reign of twenty-three years, perished on the scaffold in 1649.

Charles II., eldest son of Charles I., lived in exile for eleven years after the death of his father, but was restored to the throne in May 1660, an event which is commonly called "The Restoration." This Charles died without issue, at least without *legitimate* issue, in 1685, and was succeeded by his *brother*, James, then Duke of York.

James II. was fifty-three years of age when he assumed the sceptre. In his youth, as Admiral of England, he had shewn some talent for business, and more especially in naval affairs; but it would appear that he was by this time the victim of premature dotage, for, a bigoted Roman Catholic, he took it into his head that he could and would do whatever he pleased as a monarch, by a proclamation of his own, irrespective of his Parliament. By a coalition of Whigs and Tories, his deposition was now agreed upon as essential, and William Prince of Orange, his nephew and son-in-law, was fixed upon as his successor.

William, being invited and assured of support, landed upon the southern coast of England, November 1688, with an army of sixteen thousand men, partly his own native subjects, and partly English refugees. As he proceeded to London, James was deserted by his army, by his friends, and even by his own children, and in a confusion of mind

abdicated, at least retired to France. A convention of Parliament now declared that James had abdicated, and resolved to offer the crown to William and Mary. This is what we term "the Revolution of 1688."

William consequently mounted the throne in conjunction with his consort Mary. Mary died in 1695, and William became sole monarch. In consequence of a fall from his horse he died in 1701, leaving no issue.

Anne, second daughter of James II., was now placed upon the throne. James meanwhile died in France, leaving a son, James. This last James, known in history by the *false* epithet of the *Pretender*, and the *incognito* title of the "*Chevalier de St George*," continued still in exile in France, supported by his cousin Louis XIV. Anne, after a reign of thirteen years, died without issue, August 1714. The crown during her life had been destined by act of Parliament to the nearest *Protestant* heir, Sophia, Electress of Hanover, granddaughter of James I. and VI. This Sophia predeceased Anne, and the crown of course descended to her son George, now Elector of Hanover, to the exclusion of his cousin the *Chevalier*.

This George I., with some slight insurrections which were quelled, reigned pretty peaceably till his death, which took place in 1727.

George II. now assumes the reigns of government; but meanwhile, a son of the *Chevalier*, by Clementina, grand-daughter of *Sobieski*, the

heroic king of Poland, by name Charles Edward Lewis Cassimir, makes his appearance, which leads us to the hero of this monument,—the hero of the troubles of 1745–6. You perceive that he was the legitimate heir to the crown, but for the act of Parliament which cut off a Roman Catholic succession.

In June 1745, Prince Charles, encouraged by the mountain Muse, with which the Highlands rang from sea to sea, especially by a warlike and heroic poem, entitled "Oran na Fineachan;" or the gathering of the clans, which had been *paraphrased* and sent to him (a translation being impossible, on account of the *parallelisms* peculiar to Gaelic poetry, as also of the naturalness or *onomatopeia* with which it abounds), composed by Alexander M'Donald, already alluded to, set sail from France, with a view to recover what he considered his real rights. His armada consisted of one ship of war,—two hundred stand of arms,—about five hundred swords of *French* manufacture,—about £3000,—and not one individual officer of note! This, you will readily allow, appeared a liliputian lever to overturn the British empire therewith!

Our young adventurer, despite of the English fleet, which day and night scoured the German ocean, drops anchor in safety in one of our firths of *Uist*,—lands, and sends for the nearest hand chieftain, M'Donald of *Boisdale*, brother to *Clanranald*, who, after a serious parley, advised him to go back

to France, and not involve himself and his friends in ruin inevitable. The Prince, finding this chieftain inexorable, bade him adieu,—weighed anchor,—arrived at *Loch-nan-Gaul*, near the mouth of this *Loch-seile* and *Arisaig*, and not many miles from this,—sent for *Clanranald* the Younger, a seraph of undaunted courage and prepossessing personal appearance, who next day, together with M'Donald of *Glenaladale* and others, waited upon our hero on shipboard. The consultation was long and loud—the Prince urging a rise, and the chieftains dissuading, when the keen eye of the Prince observed a chieftain-like personage in full costume, strutting on the poop at a distance, and evidently labouring under some rare emotion.

> He dilated stood,
> Like Teneriffe or Atlas unremov'd:
> His stature reached the sky, and on his crest
> Sat horror plum'd; nor wanted in his grasp
> What seem'd both spear and shield.

This was *Raonal Og*, M'Donald of *Ceann-Loch-Muideart*. "Will *you* join my standard?" said the Prince to him in despair. "By God I will!" said Ranald, "and should no other man in *Albin* rise, I will; my life is at the service of my Prince"—at the same time unsheathing his falchion, and his eyes lowering

> Battle, dangerous to less than gods.

At this the Prince was moved even to tears, and rejoined—"Brave Highlander! If I had but one thousand such as you, I would soon hew my way to the throne of my ancestors—my own legitimate throne!

No sooner did the other chieftains hear this colloquy sublime, than, in the exuberance of feeling, they simultaneously exclaimed, "We will all join you, Prince—we will all rise and place our Prince upon the throne of his ancestors—his own throne."

The Prince now landed, and made Boradail-house his head-quarters, whence trusty heralds were daily dispatched to summon the rest of the chiefs. Among the first who made his appearance was Cameron of *Lochiel*, than whom a finer specimen of a youthful chief could not be found. Cameron at first demurred, on the rational plea that the Prince came so very unprepared for war; but a pathetic appeal to his generous feelings soon gained him over; and now home he hies to muster the clan. All the rest as they arrived did likewise, and the 19th day of August, at *noon*, was agreed upon to rendezvous *in this glen*, and rear the standard in due form. Meanwhile the Prince removed his head quarters to the seat of M'Donald of Glenaladail, on the borders of this romantic loch westward of us—*Loch-seile*.

The 19th day of August now arrives,—Prince Charles ploughs *Loch-seile*, and is on the spot a little before the hour, but no clansman is here;—Glenfinan is the empire of solitude and awful silence! "What has befallen these chiefs?—have they combined to recant, or have they already met Sir John Cope to their annihilation, and their Prince secure here?"—The reverie is now broken

upon by the warlike note of the bag-pipe, heard occasionally in the mellow distance, borne on the wings of the gladdened breeze, and coming by way of that gorgeous valley. The sound is now nearer and clearer,—the "lads with the *phelebeg*" are descried streaming down the slope,—their swords reflect the sun-beam, and one now and then observed to try the mettle of his blade in lopping off massy boughs of contiguous trees. Another "gathering of the clan" is heard from that other valley beyond, and now all those noble valleys which, as if formed by Nature to give effect to this day, radiate from the four points of heaven, resound with soul-stirring *piobrachds !*—

Duncan's coming, Donald's coming,
Colin's coming, Ronald's coming,
Dugald's coming, Lachlan's coming,
Alastir and a's coming.

Borland and his men's coming,
Cameron and Maclean's coming,
Gordon and M'Gregor's coming,
Ilka *Duin'-uasal** is coming.

The Laird of M'Intosh is coming,
M'Leod and M'Donald's coming,
M'Kenzie and M'Pherson's coming,
All the buttock bare are coming!

The clans are now met,—they see their *Prince*,—they salute him,—every eye beams with joy and hope,—there is something once more for the *clans* to do,—the martial blood once more crimsons the hardy cheek, blood too long frozen by the dull and chilling winter of civilization. But, alas! every

* Gentleman.

pleasure has its alloy, and in the muster the brave Lochiel and his Lochaber patricians are awanting!

What is to be done! He cannot be wanted,—business is at a stand! The assembled multitude are all eye—all ear; but no appearance—no sound of distant *piobrachd!* This is the attitude, you perceive, in which, most happily, the Prince is sculptured: he is in the act of listening, and his face half-turned towards the quarter whence Lochiel is expected. Thrilling expectation is at length relieved by the well-known notes of *Donald*, fillipping unseen the well-understood war note of Lochiel,

Thigibh an so 'chlanna nan con,
Thigibh an so 's gheibh sibh feoil.

Here he comes! with his warlike *tail*,—

Their swords are a thousand, their bosoms are one.

But what the diable is that he is driving before him! Is it a flock of deer, or is it sheep in regimentals? Lochiel was not behind the rest without a cause,—he met on his way two companies of the first regiment of foot, under Captain Scott, on their way from Fort-Augustus to reinforce the garrison of Fort-William. After a short brush he "surrounded" them—made them prisoners, and drove them thus away, by way of a present to his Prince, and as the happy presage of sure success!

The royal gonfalon, which was of immense size, and finished by a lady, was now unfurled on *this spot*. The army sent up a shout which rent the air,—hoarse murmur from a hundred hills

echoed applause,—the branching deer limped to the heights in manifest astonishment,—the sheep began to bleat for the safety of their young,—the eagles soared from their eyrie a league above their accustomed course; and now a hundred bagpipes strike up simultaneously, "*Failt' a Phrionns,*" while the army is being put in marching order,

> Fierce in their native hardiness of soul,
> True to imagin'd right beyond control!

Oh! Sir, this monument is a poem,—an epic poem—an epic poem in heroic verse. Do you not hear the spirit of poetry breathe? He ripples the face of the waters,—He rustles among the trees,—He is eloquent in silence, sublime in solitude!

The *centenary* of this eventful and ever-memorable day is to be held here on the corresponding day in August next, and it is believed that whoever may witness it will have a fair picture of 1745; nor is the presence of royalty on the occasion a thing beyond hope, although, God be thanked, the meeting will be for a far different purpose than that of war. It will be love, peace, and joy, and "God bless Her Majesty, *Queen Victoria*, and her royal consort!"

Fr.—By St George! I wait for it for one, and will endeavour to induce a number of my friends in England to attend as well. It must prove a gorgeous spectacle, more especially in this region of eternal solitude! God bless me! we go to France and Switzerland,—we make an idol of the *Rhine*,—we like to have it to say that we laved our

constitution in the sacred *Ganges;* but, by St George! although I have been guilty of all *that,* they are all, put together, nothing *to this,* taking to account their histories and localities respectively. It strikes me that this portion of Great Britain was peopled many centuries prior to the main-land. Pagans were fond of *islands,*—they looked upon them as very *gods,* from Jupiter having been nursed in the floating island *Delos.* It would be peopled by way of the *norse* by the *Teutons,* or sacred people.

Au.—I am decidedly of your opinion, Sir; and by way of proof, I have seen in the island of *Coll,* about forty years ago, islands of sand sixty feet high, presenting fine pasturage on the summit. These *oases,* by dint of the spring *norwesterns,* were year after year eaten away, till some years ago they disappeared, when at their base circular temples presented themselves, attended by cart-loads of limpet shells and human bones. The sand-banks have drifted inland, to the destruction of valuable property; but the rude remains of an earlier world are still visible, which remains may be three or four thousand years old.

Let us now examine the inscription. *You* read the Latin and English; *I* the *original Gaelic.*

Inscription.

"*Fhir astair! mas miann leat luaidh eirsgeul nan laithibh a threig, thig dluth agus dean umhlachd. So am ball an d'oilsich Prionns' Tear*

lach a bhratach, 'nuair a sgaoil a' Firean og a sgiathan, a' morchuis 'anma, a chosnadh na Rioghachd a chaill athraichean, agus a thilgse e fein, gun chomhradh, gun charaid, an uchd fiughantach na Flath meamnach, 's na laoch treun a thogair eiridh gun athadh a dhiol a chorach, no chall am beatha. Mar chuimhna' air an Rioghalachd, an diolsachd agus an cruadal, anns gach gabhadh a lean, chaidh an Tur so 'thogail, leis an og uasal urramach, ceann-uidhe na' feill, Alistir Donulach, Triath Ghlinn' Aladail, a chaochail beath' an Duneidin, bliadhna MDCCCXXV."

The English is *not* a full and fair translation, friend; but I shall let you have a translation.

Fair Translation.

Traveller! If thou wouldest hear a heroic tale of the days of old, approach, and with reverence. This is the spot on which Prince Charles exhibited his standard, when, in the majesty of his soul, the youthful seraph spread his wings to recover the lost kingdom of his ancestors, and flung himself, friendless and helpless, upon the magnanimous heroes who scrupled not to rally to his standard, to assert his rights, or sacrifice their lives in the attempt.

In commemoration of their loyalty, their faithfulness, and undaunted valour in after emergencies, this monument was erected by the youthful and noble chieftain Alexander M'Donald, of Glenaladail, who departed this life in Edinburgh, in the year of our Lord MDCCCXXV.

Fr.—That's good! but why not have the inscription in the three different languages a fair translation? The traveller naturally expects this.

Au.—Why, Sir, *you* know how difficult it is to do justice in a translation to an original language. It is so very full of figure, analogy, metaphor, and onomatopeia, that unless you enter fully into the theme, the spirit of the age, and the vein of the writer, you are apt to caricature him; onomatopeia, you know, are untranslateable, being just an *echo* of nature. This I could very easily prove to you by quoting from our bards; for example, "*An fhairge ga* MAISTREADH *'sga* SLUISTREADH *troimh a cheile*;" but it is not to be expected that you can see the full force of it. Let us move.

Fr.—Before we move let us drink to "the memory of the year 1745."

Au.—With all my heart.—*Sud rithe.** And now, allow me another.—"Her Majesty Queen Victoria; and may the everlasting arms of the Lord Almighty be about her, to bless her, and prolong her reign!" —*Sud rithe.*

Piper! Strike up a march of Glenfinan in 1745! Inflating.—

"Hoa—*Hili lii-eui-an-to an to: Hililiii.*"

Now up wi' Donald, my ain brave Donald,
It's up wi' Donald and a' his clan;
He's aff right early, awa wi' Charlie,
Now turn the blue bonnet wha can, wha can.

* Now for the *honours!*

His arm is ready, his heart is steady,
And that they'll find when his *clai-more* is drawn;
They'll flee from its dint, like fire frae flint,
Then turn the blue bonnet wha can, wha can, &c.

The issue of this rising must be familiar to you, as it is to all Europe.

CHAPTER IX.

Four principal Pagan Divinities considered—Their names, viz. the Dog, the Serpent, the Lion, and Sun, proved to be *Celtic*, and to fill the world with sacred names—The vowel power proved to belong legitimately in all its five varieties to the pictorial letter, and may be placed either before or after it, by reason that some tribes read from right to left, and others from left to right—The language of the savages of New Zealand, &c. shewn to be cabalistic or sacred, and to correspond in a measure with the Celtic of the 19th century, &c. &c.

Fr.—Now, my worthy Companion, that we are retracing our steps, allow me again to thank you, and to express my great satisfaction with what I have seen and heard. I listened to you, as became me, without interrupting you much. Will you now listen with some patience to me?

Au.—With all my heart, Sir, and I am delighted to find your taciturnity willing to give way; I anticipate a flood of profound wisdom after the nectarine waters of Glenfinan.

Fr.—Why, in the first place, this my visit to the Highlands has undone all that I have been doing for about two years! In my MS., which, as I hinted to you at our meeting, is ready for press, I rested satisfied by landing my etymons at the threshhold of a secondary, consequential or allegorical sense. I landed, for example, *Oph* at the Greek *Ophis*, a serpent, without ever dreaming of inquiring where the Greek found it. I landed

Ephoe, the Hebrew for a species of serpent, just at *Ephoe*, without going to nature, the primary cause; and so of *Peten* or *Piten*, the name for another species of serpent. I now see clearly that the radix of these is in the symbolical picture or hieroglyphic *Ph* or *P*, of which *B* and *F* are mere mutations. To put the vowel power either before or after them must be legitimate, by reason that some tribes read from right to left, and other tribes from left to right.

In the progress of my work I saw distinctly that *Aug* was a sacred appellation; but then I was not aware that it was the Celtic for a Terrier, nor that *Cu*, inflected *Can* and *Con*, was the Celtic of a larger species of dog, to wit, the constellation *canis-major*. *Ou*, and *Au* or *Oa*, I am also convinced, is a sacred radix, being an imitation of the bark, or as your language has it, *Couartaich* or *Tauthanaich*, of the prime deity of primordial ages, the dog-star! In respect of the stone-worship it looks to us stupid and absurd in the extreme, but the solution is in the answer of a *Brahmin* to an English antiquary. The carvings or figures upon the stone, namely, on the pagoda at Perwuttum, were "to show how the gods lived above."* In plain terms, at a very early stage of human existence, the periodical returns of those luminaries which heralded the returns of the seasons, were made the subject of study; and assuredly the most sublime scene that

*Asiatic Researches, vol. v. p. 314.

the human eye can survey is the canopy of heaven! Here we see millions of suns from unmeasurable distances shoot their twinkling splendour, while the remotest of them proclaim, that still, beyond their sphere, worlds on worlds, and systems on systems, and again systems on systems and worlds on worlds continue to multiply *ad infinitum*, without reaching a single point nearer the end! Men in process of time began to carve these heralds or gods upon stone, which of course imparted to that stone a body of divinity. In like manner all the rest may be accounted for.

In short, I am now convinced that the appellations of all ancient nations, tribes, heroes, philosophers, sacred rivers, stones and mountains, which swell our classics, are sacred or pagan, and no more than a picture of the operations of nature wrapped up in allegorical mystery, and enigmatical symbols,—that man, finding himself in a world he could not comprehend, and which he never can comprehend, invented causes, supposed ends, builded systems; then, finding one defective, abandoned it for another probably not less absurd, until, dreaming of perfection, he at length loses himself in a labyrinth of torments, in a chaos of illusions!

Oh! Sir, there is a something like a flood of etymological and philological light just burst upon my astonied soul, like Saul of Tarshish, and which, as in his case, bids fair to bewilder my senses,—which, as in his case when Paul, is certainly not

safe *to* utter in ears unpolite; but *you*, my dear Native Steam-boat Companion, shall have it.

"The people of Egypt," says the father of history, "first invented the names of the Twelve Gods."* Now, of these twelve you have treated the four primary ones,—the four *in chief*. This saved some confusion, for, as the learned Sir W. Jones says—"On a close examination, the characters of all the *pagan deities*, male and female, melt into each other, and at last into one or two (I say *four*); for it seems a well-founded opinion that the whole crowd of gods and goddesses in ancient *Rome*, and modern *Varanes*, mean only the powers of Nature, and principally those of the *Sun*."†

Now, let us review the *four* whom you have treated in course of your etymological explanations, and you will see, if I mistake not, that your language, the Celtic, is more "a golden key"—more a sacred key—than even yourself ever dreamt of.

That the primordial alphabet was *pictorial*, all who have turned their attention to the subject know. "Hieroglyphics," *Zoega* says, "are letters, and like letters they are arranged in lines, and express *sentiments*, *actions*, and *ideas*: by their *shape* they are *pictures*, by their disposition *letters*."

Let us now examine and prove the four which you have handled, treating them as pictorial deities, and we shall throw a flood of light upon the classics, of which few philosophers ever dreamt.

* *Vide* Herodotus. † Asiatic Researches, vol. i. 266.

Let us begin with the constellation of the dogs, *Aug* and *Cu*, with their inflections, and we shall find that all the following are, in a proximate or remote sense, their kindred, if not their very children, viz:--

Aug (or, as the Hebrew has it, *Oug*), the name of a hierarch and king of Bashan, or Argob, in the time of Moses, assuming, it is presumed, the symbol and name of his tutelar god. *Deane*, *Dickinson.*

Auger, an astrologer or soothsayer, who foretold future events. "The Auger," says Lemprière, "generally sat on an high tower to make his observations. His face was turned towards the east. With a crooked staff (crosier), he divided the face of the heavens into four different parts, and afterwards sacrificed to the gods, covering his face with his vestments."*

Auga, the name of a daughter of king Aleus, who was ravished by Hercules. *Lempr.*

Auga (corrupt. *Aqua*), the name of the sweetest and most wholesome water in Rome, the supposed gift of the dog-god. *Ib.*

Augeas, a son of Eleus, an Argonaut.

Au-el, or Wa-el, the principality of Wales; a Welshman.

Augusto-Donum, a town of *Gaul*, the capital of the ancient Edui. *Ib.*

Augustus, an emperor of Rome. He was pub-

* I presume this staff or pole was the *Oresh* of *Og*, rendered his bedstead of iron, somewhere about fifteen feet long.

licly reported to be the son of Apollo, and wished his flatterers to represent him with the *figures* and *attributes* of that god; (and no doubt they did so.) *Lempr.*

Ausci, and *Ausener*, a people of Gaul. *Ib.*

Agalasses, a nation of India, conquered by Alexander. *Diod.* 17.

Ausoni, one of the ancient names of Italy.

Agarippe, a celebrated fountain of Bœotia, at the foot of the mountain Helicon, and sacred to the Muses. *Paus.* 9, *c.* 29.

Agasicles, a king of Sparta, and son of *Archi*damus. *Paus.* 3, *c.* 7.

Agneor, king of Phœnicia, son of Neptune and Lybia, and brother to Belus. *Hygin. Fab.* 6.

Agendicum, a town of Gaul, near the Lenones. *Cæs. Bell. Gall.* 6, *c.* 44.

Agenorides, a patronymic applied to Cadmus and the other descendants of *Age*nor. *Ovid. Met.* 3, *v.* 5.

Agesilaus, a king of Sparta, of the family of the *Agi*dæ. *Herodot.* 7, *c.* 204.

Augralia, a festival in Athens in honour of *Ag*raulos. The Cyprians also observed this festival by offering *human victims*. *Lempr.*

Agricola, the father-in-law of the historian Tacitus. He was governor of Britain, and the first who discovered it to be an island. He died A. D. 93. *Tacit. in Agric.*

Agyleus, a surname of Apollo, because sacrifices

were offered him on the streets of Athens. *Horat.* 4; *Od.* 6.

Og, a giant of immense size, whom the Syrians made a *god*. *Lempr.*

Ogdolapis, a navigable river flowing from the Alps. *Ib.*

Ogdorus, an ancient king of Egypt. *Ib.*

Ogga, a name given to Minerva in Phœnicia.

Ogmius, a name of Hercules among the *Gauls*.—The inventor of the Celtic alphabet.

Ogyges, a celebrated monarch, the most ancient of those that reigned in Greece. He was son of Neptune, and married Thebe, the daughter of Jupiter. He reigned in Bœotia, which from him is sometimes called Ogygia. It was supposed that he was of *Egy*ptian or *Phœ*nician extraction—lived about seventeen hundred and sixty-four years before the Christian era. *Paus.* 9, *c.* 5.—Castor makes him a *Ti*tanean king. *Chaldean Fragments*, p. 65.

Oceanus, a powerful deity of the sea, and of *Cœlus* and *Ter*ra. He married Thetys, by whom he had the most principal rivers!* According to Homer he was the father of all the *gods*. *Hesiod. Theog.*

Let us now prove the pictures *G.* and *C.*, *i. e.* the *Aug*, and the *Cu*, with the vowel power after them, and we shall find the result, if I mistake not, not materially different.

* Here we have the junction of three heavenly signs producing rivers—a very natural result.

Caucasus, or *Caucasus*, a celebrated mountain between the Euxine and Caspian seas. It was inhabited anciently by savage nations. Prometheus was tied on its top by Jupiter. *Herodot.* 4, *c.* 203.

Gaulus, an island in the Mediterranean sea, opposite Lybia, sometimes called *Gauleon.** It produces no venomous creatures. *Plin.* 3. *c.* 8.

Gaditanus, a surname of Hercules.

Gadira, a small island in the Atlantic, on the Spanish coast, now *Cadiz*. Hercules had here a celebrated temple, in which all his labours (namely, the twelve labours of the sun through the twelve signs of the Zodiac), were engraved with excellent workmanship. *Horat.* 2; *Od.* 2, *v.* 11.

Gaal. Zebul thrust out *Gaal.* *Judg.* ix. 21.

Galatea, a sea-nymph. Acis, her lover, was killed in her bosom. Galatea was inconsolable for his loss, and as she could not restore him to life, changed him to a *fountain*—also the daughter of a Celtic king, from whom the *Gauls* were called *Galatæ*. *Ammian* 15; *Virg. Ecl.* 3.

Galatia, a country of Asia Minor, between Phrygia and the Euxine. It received its name from the *Gauls*, who migrated thither under Brennus after the sacking of Rome. *Strab.* 12; *Jus.* 37.

Galba, a king among the Gauls, who made war against J. Cæsar. *Cæs. Bell. Gall.* 2, *c.* 4.

Galenus, or Galen, a celebrated physician, who visited the most learned seminaries in Egypt.

* Augelon, or Gauleon, means in Celtic, the dog-island, or consequentially, the sacred-island.

Many, astonished at his cures, attributed them to *magic*, and said he had received his knowledge from enchantment.

Galesus, a river of *Calabria*, flowing into the bay of Tarentum. *Virg. G.* 4, *v.* 126.

Galli, a nation of Europe, naturally fierce and inclined to war; they were very superstitious, and in their sacrifices they often immolated human victims. *Cæs. Bell. G.; Strab. Tacit.*

Gallia, a large country of Europe, called Galatia by the Greeks. The inhabitants were called *Galli*, *Celtæ*, *Celtiberi*, and *Celtoscythæ*. They were great warriors, and their valour overcame the Roman armies,—took the cities of Rome, and invaded Greece in different ages. *Cæs. Bell. Gall.*

Gallus, a friend of the great Africanus, famous for his knowledge of *astronomy* and exact calculations of eclipses.

Galgi, a place of Cyprus, sacred to Venus and Cupid. *Paus.* 8, *c.* 5.

Goniades, nymphs in the neighbourhood of the river *Cit*heus. *Strab.* 8.

Gorgasus a man who received divine honours at Pharæ in Messenia. *Paus.* 4, *c.* 30.

Gothii, a celebrated nation of Germany, called also Gothones, Gutones, (Cutons'), Gythones (*Cit*hones'), and Guttones. All having the same meaning, to wit, the *dog-men* or the star-worshippers. They were warriors by profession. They extended their power over all parts of the world, and chiefly directed their arms against the Roman

empire. They plundered Rome under Alaric, A.D. 410. *Tacit.* 2, *El.* 2.

Gomer, the eldest son of Japhet, and grandson of Noah. "Gomer," says Mons. Pezron, "must have been the founder of a people, and who could they be but the Gomarians, from whom, according to Josephus, the *Celtæ* or *Gauls* were descended." The Celtic was their language in Asia, then of the *Sacæ*, afterwards of the *Titans*, and also of the *Cimri*, or *Cumerians*; after all which, that is, a series of ages, it became at last the language of the *Celtæ*, who were better known by the name of *Gauls*. *Cal*limachus, who flourished two hundred and fifty years before our Saviour's time, says that the *Keltai* were *Titanum sera posteritas*, *i. e.* the posterity or descendants of the Titans. *Antiquities of Nations*, *Paris* 1730.

Caletæ, a people of Belgic Gaul. *Caes. Bel.*

You observe now, my friend, that *G and C* are equivalent, for Galatæ and *Caletæ* are one and the same people. These things were left to the caprice of foreign writers. The Gael themselves were not allowed to write by their god-priests.

Callipolis, a city of Thrace,—also a city Calabria, on the coast of Tarentum. *Sil.* 14, *v.* 250.

Callirhæ, a fountain of Attica, a daughter of Oceanus and mother of Cerberus. *Paus.* 7, *c.* 21; *Theb.* v. 629. *Hesiod.*

Callisto, one of Diana's attendants, and mother of Arcas, by Jupiter. Juno, who was jealous of

Jupiter, changed her into a bear, but Jupiter made her a *constellation*. *Ovid. Met.* 2; *Fab.* 4.

Calpe, a lofty mountain in the most southern parts of Spain, opposite to mount Abyla. The two mountains were called the pillars of Hercules, now Gibraltar. *Lempr.* 134.

Caledonia, a country at the north of Britain, now called Scotland. *Tacit.*

Calypso, one of the Oceanides, or one of the daughters of Atlas according to some. She reigned in the island of Ogygia. *Homer, Od.* 7 and 15.

Cambyses, King of Persia, and son of Cyrus the Great. He was so offended at the superstition of the Egyptians whom he conquered, that he killed their god *Apis*. When he rushed to take Peleseum, he placed at the head of his army a number of cats and *dogs* (understood of standards?). *Herodot.* 2, 3, &c.

Calcodon, a son of Egyptus by Arabia, also a man who assisted Hercules in the war against the *Augias*. *Apollod.* 2, c. 1.

Caldea, a province of Upper Egypt.

Cecrops, a native of Sais, in Egypt, who led a colony to Attica, about 1556 years before the Christian era. He founded 12 small villages, gave them laws and regulations, and introduced among them the worship of those deities which were held in adoration in Egypt. Some describe him half man, half serpent. *Paus.* 1, *c.* 5.

Celtæ, a name given to the nation that inhabited the country between the ocean and the Pallus

Mæotis; *Plut. in Mario.* The ancient inhabitants of Gaul, Germany, and Spain, but more especially of *Galli Celtica.* They seemed to receive their name from Celtus, son of Hercules, or of Polyphemus! *Cæs. Bell. G.* 1. *c.* 1. &c.

Celtiberi, a people of Spain, descended from the Celtæ. *Strab.* 4.

Celtica, a well populated part of Gaul, inhabited by the *Celtæ.*

Cimbri, a people of Germany, who invaded the Roman empire with a large army. *Flor.* 3, *c.* 3.

Cimbricum-Bellum was begun by the Cimbri and Teutones, by an invasion of the Roman territories, before Christ 109 years. These barbarians, as they were called, were so courageous, that they fastened their first ranks each to the other with cords. In the first battle they destroyed 80,000 Romans! *Flor.* 3, *c.* 3; *Plin.* 7, *c.* 22.

Ciniali, a place of Galatia.

Citheron, a king who gave his name to a mountain of Bœotia. It was sacred to Jupiter and the Muses. Actæon was torn to pieces by his own *dogs* on this mountain; here Hercules killed an immense lion. *Virg. Æn.* 4, *v.* 303.

Cularo, a town of the Allobroges, in Gaul.

Cumœi, a people of Campania; there the Cumean Sybil had a residence in a cave. *Ptol.* 3, *v.* 441.

Cupido, a celebrated deity among the ancients, god of love, and love itself. He was son of *Mercury* and Venus. His influence was extended over

the heavens, the *sea*, and the earth. *Virg. Æn.* 1, *v.* 693.

Curetis, a people of Crete, who, according to Ovid, were *produced from rain. Virg. G.* 4. *v.* 151.

Curia, a division of the Roman tribes. They were solemnly *consecrated* by the *augurs. Cæs.*

Curiosoletæ, a people among the *Celtæ. Cæs. Bell. G.* 3, *c.* 11.

Cufic, the name of an ancient language: Those who spoke it were called Copts, or *Cumerians.*

Cuthiles, Cutheans; they seized upon the regions of Babylonia and Caldea, and constituted the first kingdom upon earth. *Bryant.*

Chou-Kou-Kin, or *You-Kin* a famous author among the Chinese. "The occult virtue, and the operations of heaven and man, are all comprised in *You-Kin.*" *Memoirés, tome* 9.

Ouen-Ouang, a learned personage in China, whose learning raised him to the imperial throne. *Gaubil Chou-King*, pp. 45, 46.

Ko-Tou, a profound religious ceremony in China, in which they beat their foreheads against the ground. *History.*

Yu, an ancient Emperor of China. His prime minister behoved to be able to make his dress, in which the sun, the moon, the stars, mountains, serpents, and birds, had a place. *Gaubil*, p. 26.

Qui-hin, genii of China. "If you look for them you cannot see them; if you listen you cannot hear them; they embody all things, and they are what things cannot be without." *Confucius.*

Yao, au *Chum*, two personages of China of whom Confucius says, "only heaven is great, and only *Yao* could imitate it." *Shang-mung*, 81.

Here we find our Barker *you-ing* in China, a people alone for upwards of three thousand years! We should feel disappointed indeed, if the "Livraisons,"* of the *Celestial* Empire did not bear out our principle.

Now to the oblique cases—

Caanthus, a son of Oceanus and Lethys. *Paus.* 9. *c.* 10.

Caneto, a town of Italy, on the *Oglio.*

Cana, a city and promontory of Æolia. *Mela.* 1, *c.* 18; also an island of the Hebrides in Scotland famous for seals or *sea-dogs*. *Stat. Acc.*

Canton, or *Guang-tou*, a river and seaport of China.

Canachæ, one of Actæon's dogs.

Canarii, a people near Mount Atlas in Africa, who received this name because they fed in common *with their dogs.*† *Plin.* 5, *c.* 1.

Candales, the last of the Heraclidæ who sat on the throne of Lydia. He shewed his wife naked to Gyges (Ogyes), one of his ministers, at which the queen was so incensed that she craved Gygus to murder her husband, 718 years before the Christian era. Gygus married the queen, and ascended the throne. *Justin.* 1, *c.* 7.

* Celtic, Libhrichean books.

† Lit. the dog-language, secondary, of his votaries.

Caneus, a nymph ; when Cirice had changed her husband into a bird, she lamented him so much, that she pined away, and was changed into *a voice.* She was reckoned as a deity. *Ovid. Met.* 14, *Fab.* 9.

Caniculenes Dies, certain days in the summer in which the star *Canis* is said to influence the seasons, and make the days more warm during its appearance. *Manilius.*

Canopus, a city of Egypt, 12 miles from Alexandria, celebrated for a temple. *Ital.* 11, *v.* 433.

Cantabrii, a ferocious people of Spain. *Horat.* 2 ; *Od.* 6. and 11.

Canaan, a province of the east named in Scripture. The inhabitants were called Canaanites.

Conitadums, two desperate Gauls, who raised their country against Rome. *Caes. Bell. G.* 7, *c.* 3.

Confucius, a Chinese philosopher, who flourished about 470 years before Christ. He was canonized by the Chinese. *Lempr.*

Canii, a people of Spain.

Consentes, a name which the Romans gave to the *twelve superior gods, i. e.* the dog, man, water, and cross, married or united, as we shall see.

Constantinus, surnamed the *Great*, when he was going to fight against Maxentius, he saw a ✝ cross in the sky. He obtained an easy victory, and ever after adopted *a cross as his standard. Lempr.*

Cansus, a deity at Rome, who presided over councils ; some suppose that it was the same as *Neptunus Equestris. Dionys. Hal.* 1 ; *Liv.* 1. *c.* 9.

Consygna, the wife of Nicudemus king of

Bithynia. She was torn in pieces by *dogs*.* *Plin.* 8, *c.* 40.

Let us now prove the symbolical Lion as emblem of the sun-god, of the constellation of that name, and of consequential *humidity*, and fertility, and bliss, from their union.

THE CHILDREN OF THE L. DIVINITY.

Alæus, the father of *Auge*, who married Hercules! *Lempr.*

Alamani, a people of Germany; they were very powerful, and inimical to Rome. *Ib.*

Alaudæ, soldiers of the legion in *Gaul. Seuton. in Jul.* 24.

Alason, a river flowing from Caucasus into the Cyrus, and separating *Al*binia from Iberia. *Flac.* 6, *v.* 101.

Albania, a country of Asia, between the Caspian sea and Iberia. Some maintain that they followed Hercules from mount *Al*banus in Italy. *Dionys. Hal.* 1, *c.* 15; *Justin.* 42, *c.* 3; *Strab.* 11, &c.

Albicii, a people of *Gallia* Aquitania. *Cæs. Bell. Civ.* 1, *c.* 34.

Albinus, a native of Africa, and made governor of Britain. *Plut. in Syll.*

Albion, son of *Neptune*, came to Britain, where he established a kingdom, and first introduced *astrology*,—Also the greatest island of Europe, now called Great Britain. *Mela*, 2. *c.* 5; *Plin.* 4, *c.* 16.

* Observe how the *dog* follows us?

(We say *No*, Scotland alone was called *Albin*, and its inhabitants to this day *Albinich*.)

Albula, the ancient name of the river Tiber. *Virg. Æn.* 8, *v.* 332.

Albutius, a prince of *Celtiberia*, to whom Scipio restored his wife. *Arrian.*

Alce, one of Hercules' *dogs*. *Ovid.* (Yes, the veritable dog-star!

Alcides, a name of Hercules. *Liv.* 42, *c.* 51.—Because he clothed himself in the skin of the Nemæan lion?

Alectryon, a youth whom Mars, during his amours with Venus, stationed at the door to watch against the approach of the sun. He fell asleep, and Apollo came and discovered the lovers, who were exposed by Vulcan in each other's arms before the gods. Mars was so incensed that he changed Alectryon into a cock, who, still mindful of his neglect, early announces the approach of the sun. *Lucian in Alect.*

Aletidus, certain sacrifices in Athens in remembrance of Erigone who wandered with *a dog*. *Lempr.*

Allobroges, a warlike nation of *Gaul*, near the Rhone. *Dio. Strab.* 4.

Alœus, a giant, son of Triton and *Terra*. He married Iphimedia, by whom Neptune had two sons. They made war against the gods. *Paus.* 9, *c.* 29.

Alope, daughter of Cercyon, had a child to Neptune, whom she exposed in the woods, for which offence she was changed into a *fountain*. *Paus.* 1, *c.* 5, and 39; *Hygin*, *Fab.* 14.

Altus, a *sacred* grove round Jupiter's temple at Olympia. *Paus.* 5, *c.* 20. (Ay, and was there no *alt*, *i. e.* stream or fountain, there?)

Allan, the name of several rivers in Scotland. *Ala*, in Chaldaic, God.

Al-an or Al-au, the native name for the river Nile; vide *Asiatic Researches*, 387.—*Alama*, a river of Scotland.

Eli, and *Eloi*, God.

Elacus, a surname of Jupiter. *Lempr.*

Jupiter, when *a year old*, found himself sufficiently strong to make war against *the Titans*,* ay, and conquered them too! The giants, you are aware, rebelled to avenge the death of their relations the Titans; they hurled rocks and heaped mountain upon mountain to scale heaven, so that all the *gods*, to avoid their fury, fled to Egypt, where they escaped the danger, *by assuming the form of different animals!* *Paus.* 1, 2; *Liv.* 1, &c.

Elagabulus, a surname of *the sun* at Emessa. *Lempr.*

Elaites, a grove near Canopus, in Egypt.

Elauen, the name of a river in Gaul.

Electra, one of the Oceanides, wife of Atlas and mother of Dardanus by Jupiter. She was changed into a *constellation*. *Apollod.* 3, *c.*10 and 12.

Elysium, a place or island in the infernal regions, where, according to the mythology of the ancients, the souls of the virtuous were placed after death.

* Here we have the annual revolutions of the sun.

Their happiness is complete, their pleasures innocent and refined. This island of the brave some place in one country and some in another; but *Lucian*, with much good sense, places it *near the moon, Plut.;* precisely the "Flathinius" of Ossian!

Ilecaones, a people of Spain. *Liv.* 22, *c.* 24.

Ilia, a daughter of Numitor, king of *Alba*. Her tomb was near the *Tiber*, and some suppose that she married *the god of the river. Horat.* 1; *Od.* 2.

Illiberis, a town of Gaul. *Lempr.*

Illyrius, a son of Cadmus and Hermonie. *Apollod.*

Ol, and *Ola* (Celtic), God; a hero; a doctor.

Olenus, a man who married Lethæa, a beautiful woman, who preferred herself to the goddesses; she and her husband were *changed into stones* by the deities. *Ovid. Met.* 10, *v.* 18. Druidical stones?

Olbia, a town of Sarmatia, afterwards called *Miletopolis*, because peopled by a Milesian colony. *Strab.* 7; *Plin.* 4, *c.* 12.

Olenia, a name of the goat which was made a constellation by Jupiter. It gives its name to *Olenus*, a town of Peloponnesus. *Ovid. Met.* 3; *Strab.* 8.

Olaig (Celtic), Christmas-day, or the festival of the sun.

Olgases, a mountain of Galatia.

Ollades, a people of Spain. *T.L.* 21, *c.* 6.

Ollinico, a prince of *Gaul. Cæs. Bell. G.* 7.

Olmius, a river of Bœotia sacred to the Muses. *Stat. Theb.* 7, *v.* 284.

Olympii, gods; they were the same gods as the *Consentes. Lempr.*

Olympus, a mountain, on the summit of which the gods resided, and Jupiter held his court. *Hom. Il.* 1; *Virg. Æn.* 2, 6.

Now to the syllabic power after the picture L.

La (Celtic), day, light. *Lex.*

Labradeus, a surname of Jupiter in Caria. *Plut.*

Lao-tse, a divinity of the Chinese. He said that "one made two, two made three, and three made all things."

Labyrinthus, a building whose numerous passages and perplexing windings render the way from it very difficult. That of Egypt, which Herodotus saw, was built by twelve kings of Egypt, and was divided into twelve halls. (The twelve gods again?)

Lacademon, a son of Jupiter and Taygeta, daughter of Atlas. He was the first who introduced the worship of the Graces in Laconia, and who built them a temple. He was the father of the Lacedemonians and Spartans. *Apollod.* 3, *c.* 10.

Lachesis, one of the Parcæ. She presided over futurity, and was represented as spinning the thread of life. She generally appeared with a garment *variegated with stars. Stat. Theb.* 2, *v.* 249.

Ladon, a river of Arcadia falling into the Alpheus. *Strab.* 1.

Lælaps, one of Actæon's *dogs. Ovid, Met.* 3. —Lucifer, the morning star.

Lælanes, a general proclaimed emperor in *Gaul* by his soldiers, A.D. 268.

Laertes, a king of Ithica, and father of Ulysses. Vide *Anticlea.*

Lacinia, a town of Caria.

Lamia, a daughter of Neptune, and concubine of Jupiter. *Paus.* 10, *c.* 12.

Latimus, king of the aborigines of Italy,—also the fifth king of the Latins, and father to *Alba*, his successor. *Vir. Æn.* 91; *Danys.* 1, *c.* 15.

Ladir (Celtic), strong, puissant, powerful.

Leus Celtic), light. *Lex.*

Leda, a queen of Sparta: she was seen bathing in the river Eurotas by Jupiter, who was enamoured of her beauty. He persuaded Venus to change herself into an *eagle*, while he himself assumed the form of a *swan*. The swan, as if fearful of the tyrannical cruelty of the eagle, fled into the arms of Leda, who willingly sheltered the trembling swan. The caresses with which the naked Leda received the swan, enabled the god to avail himself of his situation, and nine months thereafter the Queen brought forth two eggs. Of one of these eggs sprang Pollux and Helena,* and of the other Castor and Clymenestra. Vide *Helena*, *Apollod.* 1, *c.* 8, &c.

Ledus, a river of *Gaul*. *Mela*, 2, *c.* 5.

Lelaps, a *dog* that never failed to seize and conquer whatever animal he was ordered to pursue. It was the gift of Diana. *Hygin. Fab.* 128.

Lemanis, a place in Britain, where Cæsar is supposed to have first landed.

Au.—Largo, a place in the county of Fife, where

* Ela (Celtic), a swan.

a curious stone has been discovered some years ago, covered all over with solar emblems.

Leo, a king of Sparta.

Leopolis, a city of Egypt, where the sun was worshipped through the symbol of the lion.

Lo (Celtic), day, light, &c.

Leon (Celtic), a lion.

Libicii, a people of *Gaul* who passed into Italy A.U.C. 364. *Liv.* 5, *c.* 35.

Libya, the mother of Agenor and Belus by Neptune. *Vir. Æn.* 4, *v.* 106.

Licyus, or *Lycius*, an epithet given to *Apollo*.

Liger, a large river of *Gaul* falling into the ocean. *Strab.* 4.

Au.—Lite (Celtic), Leith, the name of a river falling into the sea at *Leith*.

Liguri, a people of the west of Italy. Their origin is not known; according to some they were descended from the ancient *Gauls* or Germans. *Mela.*

Ligges, a people of Asia near the Caucasus. Some suppose them to be a colony of the Ligges of Europe, commonly called Ligures. *Herod.* 7, *c.* 72.

Limniacæ, the daughter of the Ganges.

Lingones, a people of *Gallia Belgica*. They passed into Italy and settled near the Alps. *Lucan*, 1, *v.* 398.

Linus; one was the son of Urania and Amphimarus the son of Neptune; another a son of Apollo, &c. Also a fountain in Arcadia, whose waters prevent abortion. *Linne* (Celtic), water.

Locha, a large city of Africa, taken and plundered by Scipio's soldiers. *Lempr.*

Lochias, a promontory of Egypt, near Alexandria. *Ibid.*

Locrenes, a people of Magna Grecia, in Italy, on the Adriatic, founded seven hundred and fifty seven years before the Christian era. *Virg. Æn.* 3, *v.* 399 ; *Strab. Plin.*

Lallianus, a general proclaimed emperor by his soldiers in Gaul.

Londinum, the capital of Britain. Ammianus calls it *Vetuslum oppidum. Tacit. Ann.* 14, *c.* 33. (Here we have the etymon of London, Lo-oin-din, *i. e.* in English, the temple of the sun-river.

Longabardi, a nation of Germany. *Tacit. de Germ.*

Longula, a town of Latium, on the borders of the Volsci. *Liv.* 2, *c.* 33.

Logantia, a maritime city of Spain, Tarraconensis—the same as *Leon.* " The most renowned nation thereof," says Rollin, " were the *Celtiberii.*" *Liv.* 22, *c.* 20.

Lotis, or *Lotus,* a beautiful nymph, daughter of Neptune. Priapus offered her violence, and, to save herself from his importunities, she implored the gods, who changed her *into a tree. Ovid. Met.* 9, *v.* 348.—(The Lotus of the Celtic Druids ; in English, the tree of day, or of the sun! Priapus and the *acorn* are *figuratively* related. *He* presided over the parts of generation.)

Lo-us (Lo-uisg), a river of Macedonia, near Apollina (the river of the sun.)

Au.—Lod (Celtic), a pool of water.

Locica, or *Lucica*, a goddess, daughter of Jupiter and Juno. She is the same as the *Ilithya* of the Greeks. *Varr. de*, 4.

Locus, or *Lucas*, a king of ancient *Gaul*—a town of *Gaul* at the foot of the Alps. *Lempr.*

Lugdunum, a town of *Gallia Celtica*, built at the confluence of the Rhone and the Arar, now *Lyons*. Also a town on the Rhine, now called *Leyden* (equivalent to Ladun, or Lodun, or Londin.) *Strab.* 4.

Lusenes (Losenes), a people of Spain, near the *Iberis*. *Lempr.*

Luterius (Loterius), a general of the *Gauls*, defeated by Cæsar. *Ibid.*

Lutelia (Lotelia), a town of *Belgic Gaul* on the confluence of the rivers Secuana and Matrona, now Paris, the capital of France. *Cæs. de Bell. G.* 6, 7; *Strab.* 4.

We have now examined briefly, and but briefly, these two monosyllables severally as *roots* or *radices* of appellatives, without any reference to compounds; and what is the amount—what is the result? Is it not precisely what I predicted? Is the meaning not traceable to two special solar divinities, through a long and confused train of symbols, and votaries, as heroes, kings, priests, consecrated temples, rivers, mountains, caves, and the like?

Is not *Auge* or *Auga*, the daughter of Aleus,

who was ravished by Hercules, one with *Agyleus* and *Ogmius*, and sometimes one with *Hercules* himself? Is not *Ogyges*, son of Neptune, homonymous with *Oceanus*, son of *Cœlus*, the father of the principal rivers? Is not *Galatea*, a sea-nymph, daughter of a Celtic king, from whom the Gauls were called *Galatea;* and is not Mercury, son of *Cœlus*, their marine *Cuai*, or god? Are not *Tautus*, the husband of *Auge*, and son-in-law to *Aleus* and *Teutas*, a surname of Mercury, and *Tages*, the grandson of Jupiter, one family? Is not *Titan* a son of *Cœlus; Tautalus*, a son of Jupiter; *Calatea*, the Galatea, a people of Belgic Gaul; *Calirhoe*, a fountain, daughter of *Oceanus* and mother of Cerberus; and Calista, the mother of Arcas, by Jupiter? Was not *Celtus*, of whom the Celtæ, a son of *Hercules?* and were not the Cimbri and Teutones, the same people under different appellations, making incursions upon the Romans? Is not *Cuanthus* a son of *Oceanus*, Canarii, dog-worshippers; *Cupido*, a son of *Mercury*; *Burates*, the son of *Rain; Curiosoletæ*, a name for the *Celts;* Cansus, synonymous with Neptune; and so forth?

I wait for a reply.

And does not the syllabic power testify for itself as being used equally legitimately both before and after the sign or letter? Is not *Al* the same as *La; El* the same as *Le; Il* the same as *Li; Ol* the same as *Lo?* Is not *Aleus* the father of *Auge*, who married *Hercules*, and *La*-bredeus Jupiter? Is not Elæus, Jupiter; and was not *Leda* his mis-

tress? Is not Illibiris a town of Gaul? and is not the Liguri a people of Gaul who passed to Italy? Is not *Olema*, a constellation, by Jupiter and Lotus, a nymph, daughter of Neptune, changed into the Nilotic tree? Is not Agileus a surname of Apollo; and Galatea, of whom the Gael, a goddess? Was not Teutas the Mercury of the Gauls, the husband of Auge, daughter of Aleus, one with Calypso, Cœlus, Cœlerbi, Ogmas, Cadmus, and all their train of astrological chivalry?

Yes, my friend, they are inseparably connected, and the operations of nature, influenced by the host of heaven, is the grand solution.

Let us now prove the two other pictures which you have treated, namely the *serpent* and the *circle;* and first the serpent, as, *Ph*, *P*, *B*, or *F*.

It would appear that this was the serpent symbol familiar in Egypt, and imitated by the Israelites, its colour was *yellow* mixed with brown.

"The name of the *sacred* serpent," says Bryant, was, in the ancient language of Canaan, variously pronounced Aub, Ab, Oub, Ob, Oph, Eph, or Ev, and by Cicero Upis, all referrible to the original *Aub*, which, perhaps, applied to the serpent, *from his peculiarity of inflation when irritated.*"*

"*Tautus*," says Sanchoniatho, the most ancient writer of the pagan world; "*Tautus*" first attributed something of the divine nature to the serpent, and the serpent tribe; in this he was followed by the Phœnicians and Egyptians." *Euseb.*

* Ant. Myth. 158, et passim.

Now to the examination of this divinity:—

Aub, the witch of Endor or *Oin-doir*, *i. e.* the grove with the font or river.*

Abœus, a surname of Apollo, and name of a temple consecrated to him in the city of Aba. *Lempr.*

Aba (Celtic), a sacred father, an abbot.

Abana, a sacred river mentioned in Scripture.

Abas, a mountain of Syria, where the Euphrates rises—a river of Armenia Major, where Pompey routed the Albani,—Ason of Melanira changed *into a lizard* for laughing at Ceres, the 11th King of Argos, son of Belus, and founder of *Abæ. Plut. in Pomp. Paus.* &c.

Abia, a daughter of Hercules, and nurse of Hyllus. *Paus.* 4, *c.* 30.

Abila, a mountain of Africa, one of the pillars of Hercules. *Strab.* 3.

Abseus, a Giant, son of *Tartarus* and *Terra. Hygin. Præf. Fab.*

Abyssinia, a large kingdom of Africa in Upper Ethiopia, where the Nile takes its rise. *Lempr.*

Aborigines, the original inhabitants of Italy; under the reign of *Saturn* their posterity were called *Latinie. Livy* 1, *c.* 1; *Justin.* 3, *c.* 41.

Obed, a son of Ephlal, an ancient king.

Obed, *Obededom*, names found in Scripture in connection with priesthood and the sacred ark.

Obeism, a name for solar-worship.

* Endor, *Fons*, sive oculis generstioces. *Vide* Onomasticum Sacrum,

Opas, an Egyptian divinity. *Lempr.*

Opertania, gods whom they placed with Jupiter in the first part of heaven. *Ib.*

Ophiades, an island on the coast of Arabia, so called on account of the number of *serpents* which were found there. *Diod.* 3.

Ophioneus, an ancient *soothsayer.*

Ophis, a *river* of Arcadia, which discharges itself into the Alpheus. *Lempr.*

Ophel, a city mentioned in *Nehem.* iii. 26.

Ophieus, a *constellation* supposed by the poets to be Hercules; some supposed it to be Æsculapius. The Latins called it *angui tenens*, i. e. *serpent-bearing. Lempr.*

Ophir, son of Joktam—the name of a country.

Opicii, the ancient inhabitants of Compania. *Juv.* 3, *v.* 207.

Ops or *Opis*, a daughter of Cœlus and Terra; she married Saturn, and became mother of Jupiter. She went under several names. *Varr. de L.L.* 4.

Ophis (Greek), a serpent; whence Ophiolatriea, serpent-worship.

Epagri, one of the Cyclades, called by Aristotle *Hydrussa. Plin.* 4, *c.* 12.

Epaphus, a son of Jupiter and Io, who founded a city in Egypt, which he called Memphis in honour of his wife, who was the daughter of the *river Nile.* He had a daughter called *Libia. Herodot.* 2, *c.* 153; *Ovid. Met.* 1, *v.* 699, &c.

Epei and *Elei*, a people of *Pe*loponnesus.* *Plin.* 4, *c.* 5.

Ephesus, a city of Ionia, built, as Justin mentions, by the Amazones, or by Ephesus, a son of the river *Cayster*. It was the seat of *Diana*, "the image which fell down from Jupiter." *Strab.* 12, *v.* 14; *Acts.*

Ephialtus, a giant, son of Neptune. *Lempr.*

Epigenus, a Babylonian astrologer.

Epimetheus, the son of Japetus, one of the *Oceanides*, who married Pandora. *Apollod.* 1, *c.* 2 and 7.

Epione, the wife of Æsculapius. *Paus.* 2, *c.* 29. He is never found but in company with a serpent.

Epytides, the son of Egyptus. *Virg. Æn.* 5, *v.* 547.

Au.—Eph-ai T (Celtic), Egypt. *Ephitich.* Egyptians.

Egyptus, a king of Alba. *Ovid; Fast.*

Ephoe (Heb.), a species of serpent.

Evande,† a daughter of *Iphis* of Argos, who slighted the addresses of Apollo, and married *Capaneus*. *Virg. Æn.* 6, *v.* 447.

Evander, a hero, a son of a prophetess. He kindly received Hercules, and raised him altars. He was honoured as a *god* after his death, and his

* *Eb* and *Ib* are but mutations; whence *Eburones*, a people of *Gaul*,—Ibernia, now Ireland,—*Ebrides*, the Western Isles,—Iberia, in Asia, &c.

† *V* is clearly a mutation of *B*, as every linguist will admit, as well as a lazy way of *Ph* or *F*.

subjects raised an altar on Mount Aventine. *Paus.* 8, *c.* 43; *Liv.* 1, *c.* 7.

Evbages or *Eugabes*, certain *priests* held in great veneration among the *Gauls* and *Britains*. Vide *Druidæ*.

Eubotes, a son of Hercules.

Euchides, an Athenian who travelled 107 miles in one day to obtain *sacred fire* at Delphi.

Let us now give this divinity equal justice with the others, by employing the syllabic power after it; thus, Ba, Bo, Pha, Pho, Phe.

Bablius, an eminent astrologer in Nero's age. *Sueton. in Ner. c.* 36.

Babylon, a son of Belus, a celebrated city of Assyria, now unknown. The inhabitants were early acquainted with astrology. *Plin.* 6, *c.* 26; *Herodot.* 1, 2, 3.

Bachantes, a priestess of Bacchus. *Ovid.*

Bacchus, son of Jupiter and Semele, the daughter of Cadmus, another son of Jupiter and the moon.

Bacis, a soothsayer in Bœotia. *Sic.* 1, *De Div.*

Bactros, a river on the borders of Asiatic Scythia. *Lucan*, 3, *v.* 267.

Basilea, a daughter of Cœlus and Terra.

Bassæ, a place of Arcadia, where Apollo has a temple. *Paus.* 8, *c.* 30.

Baal, *Bel*, *Belenus*, a divinity of the *Gauls*, the same as Apollo of the Greeks, and Orus of the Egyptians. *Lempr.*—A king of Babylon—a king of Phœnicia.

Belgæ, a warlike people of ancient *Gaul*. *Cæs. de Bell. Gall.* 1 and 2.

Belonesus, a king of the Celtæ, who in the reign of Tarcus Priscus, was sent at the head of a colony to Italy by his uncle. *Liv.* 5, *v.* 34.

Boduni, a people of Britain, who surrendered to Claudius Cæsar. *Cæs.*

Boii, a people of *Celtic Gaul*—also a people of Italy near the *Pa*dus. *Cæs. Bell. G.* 1, 28.

Bolus, a king of the Cimbri. *Liv. Ep.* 67.

Bona, a name of *Ops*, Vesta Rhea, &c.

Bootes, a northern constellation. Some suppose it to be Arces whom Jupiter placed in heaven.

Borealis, the descendants of Boreas, who long possessed the supreme power of the *priesthood* in their island. *Diod.* 1 and 2.

Phœcia, an island of the Ionian sea, anciently called *Scheria*; when Ulysses was shipwrecked, *Alcimeus* was king of the island. *Horat.* 1, *Ep.* 15, *v.* 24.

Phœmonœ, a priestess of Apollo.

Phœton, a son of the sun, or *Phœbus*, one of the Oceanides. Venus became enamoured of him. *Virg.*

Phalestin or *Palestin*, the *Holy* Land, same as *Canaan*.

Phenum, a town of Arcadia, whose inhabitants, called *Phenætæ*, worship Mercury. *Cic. de Nat. D.* 3.

Pekin, the capital of the Celestial Empire.

Phenice, *Phœnicia*, a country of Asia, supposed the same as Palestin and Canaan. *Lempr.*

Au.—Pheni (Celtic), the Fingalians *

Pheron, a king of Egypt. *Herodot.* 2, *c.* 111.

Pherœ or *Pharaoh*, a name common to kings of Egypt. *Bible.*

Phocœa, a maritime town of Ionia, in Asia Minor. The inhabitants were expert mariners, and founded many cities in different parts of Europe. They left Ionia when Cyrus attempted to subdue them, and came, after many adventures, into *Gaul. Mela*, 1, *c.* 17; *Paus.* 7, *c.* 3.

Phocis, a country of Greece, bounded by *Boœtia* and by *Locris. Demosth.*

Phœbigena, a surname of Esculapius.

Phœnicus, a mountain of Bœotia, called also *Ol*ympus. *Liv.* 56, *c.* 45.

Phœnix, a son of *Eaugenor* or *Egenor*, by the nymph *Telaphasa.* He was, like his brother Cadmus, sent by his father in pursuit of his sister Europa, whom Jupiter had carried away. He settled in a country which from him, according to some, was called Pœnicia. From him, as some suppose the Carthaginians were called *Phœni*, or Pæni. *Apollod.* 3; *Hygin.*; *Fab.* 178.

Pholus, one of the *Centaurs*, son of Sileus and Melia. *Apollod.* 1.

Phorcus, a sea-deity, son of Pontus and Terra, and father of the *Gorgons*, the dragon that kept the apples of Hesperides. *Hesiod. Theog.*

* *Loch-Pheni*, Lochfyne, seems to have been their principal water Deity; and *Inveraray* or Ara, their mountain temples, or high places.

Phorcneus, the god of a river of Peleponnesus of the same name. He was son of the river *Inachus*, i. e. (the river of Ag, or Aug), by Melisa, and second king of Argos. He married the nymph *Laodice*, by whom he had *Apis*, the first woman of whom Jupiter became enamoured. *Paus.* 2, *c.* 15.

Au.—Phomera or *Phamera* (Celtic), giants. They are said to have built the Giant's Causeway in Ireland.

Pagno, one of the sons of Egyptus.

Purpureus, one of the giants, son of Terra, whom the Romans found among the images of Carthaginia in the course of the Punic wars. *Lempr.*

Puleoli, a maritime town of Campania, founded by a colony of *Cu*mæ.

Pigmalion, a king of Tyre, son of *Belus*, and brother to the celebrated Dido, who founded Carthage.

Here, my Companion, we have one root or radix multiplied into a cyclopædia by different writers; *ear*-writers all, all centering in a *phocus*. The idea is in the solar serpent, and by a natural confusion, in kindred solar symbols, exchanging places and names, and influences. The truth is, that serpent-worship is as old as Zabaism; nay, it is *Zab*aism itself, as the radix of the term indicates. "Bel and the dragon" being wedded become one, or at least a compound divinity, ab-el or *ob-el*. It is the angel of the bottomless pit, *Ab*addon or

*Ap*olyon, called elsewhere properly, "the *dragon*, that *old serpent*."*

It is observed by Bryant, that in most countries "the original military standard was descriptive of the deity they worshipped." The people of Assyria are said to have borne *a dragon* upon their standard,† as the Pheni, or Fingalians, the sun and the barker, as its appellation "*Teu*-Ghreine" would indicate.

Bryant furnishes us with plates of the sun, or circle with wings, raising a serpent, to which we have an allusion, in "the Sun of righteousness rising with *healing* under his wings;" as also, in "Ye generation of vipers, Gr. (ophites), who hath warned you to flee from the wrath to come?" It forms a prominent feature in the Egyptian, Persian, and Mexican hieroglyphics, as well as of Europe, and especially of Britain. The winter constellation *Dreag*, *Dearc*, or Draco, is the devil himself; the summer one, *Ab*, or *Ob*, very God.

The *Ves*hnu of the Hindu is sometimes represented encompassed in the folds of a serpent; and *Twasta* (Tau-aish-ta) the great artificer of the universe, who corresponds in Hindu mythology with the Cneph (Can-eph) of the Egyptians, is supposed to have borne the form of a serpent,‡ and "Jagan-Nath" (Juggernaut) is sometimes worshipped under the form of a seven-headed dragon.§

* Rev. xix. 11. † Hoch. de Cultu serpentum.
‡ Faber, P. J. 1. 451. § Ib. 432.

The Hindu "Deo-Naush" (Celtic, the serpent god, the Dionusus of the Greeks) was metamorphosed into a *snake*.* The Hindu *hell*, "*Naraka*" (Celtic, *Naracha*, serpents), is fabled to consist of "snakes folded together in horrible contortions."

In Cachmere there were no fewer than *seven hundred* places in which carved images of the serpents were worshipped;† and even in Tibet may be often seen the Chinese dragon ornamenting the temples of the grand Lama.‡ Father Martin tells us that "the Chinese delight in mountains and *high places*, because there lives the *dragon* upon whom their good fortune depends; they call him the father of happiness, to whom they erect temples shaded with groves."§ The Chinese god *Pho*, *Phohi*, or *Fohi*, or *Tot*, had the form of a man terminating *in the tail of a snake*. Such a form had also the Egyptian Typhon. The dragon and the serpent are the fifth and sixth signs of the Chinese zodiac. The gods of Japan were in all respects similar to those of China. The Druid, who was the minister of the British god "*Hou*" or "*Hu*," was called "an adder," because adders were symbolical of the god whom he worshipped.‖ The primitive serpent-worshippers of Canaan, against whom Moses cautioned the children of Israel, were *Evites*, or *Hivites*, which word, according to Bochart, signifies Eph, or Ev, a serpent.¶ (Ephites,

* Faber, P. J. 453. † Maux. Hist. Hind. 1. 291.
‡ Embassy to Tibet. § Cambry Monuments Celtiques. 163.
‖ Davies' Myth. of Druids, 122. ¶ Geog. Sacr

or Evites, aspirated in Celtic, Egyptians!) The Phœnicians of Tyre consecrated an image of the serpent, and suspended it in their temples.* "The emperor *Elagabalus* was high-priest of the god of that name. He imported into Rome small serpents of the Egyptian breed, whom he worshipped. ElaG-ab-eL; this is the deity whose worship was conveyed into western Europe, under the title of "Ogham," by the Phœnician mariners, and established in *Gaul* and Ireland.† The territory of Argob, over which *Aug* or *Og* reigned, was called by the Greeks *Draconites*, or *Traconites*, *i. e.* the country of the Dragons.‡ Hector of Troy, as represented in the *Can*ino vases, bears a serpent upon his shield, and so did Achilles. The island of Cyprus was originally called "*Ophiusa*," *i. e.* the place of serpents. A tribe of the Whidanese is called *Eboes* or *Oboes*, *i. e.* the worshippers of Eph; the name of their king so late as 1831 was Obi.

"Of the countries of Europe," says Deane, "Greece was first colonized by Ophites, but at separate periods, both from Egypt and *Phœ*nicia. Bochart has shewn that Cadmas was the leader of the *Can*aanites who fled before Joshua; and Bryant has proved him an Egyptian, the same as *Taut*, or Thot. The Spartans believed in their serpent origin, and called themselves *Ophiogenæ*.§ The worship of

* Plate in Maurice and Bryant.
† Deane on the Serpent-worship. ‡ Archæol. vol. xxiii.
§ *Vide* Deane.

the serpent prevailed in *Pelop*onesus, whence its name *Pelops;* their mythological hero emigrated from Phrygia."* In a Celtic Poem of Taliessin, a thousand years old, is the following enumeration of the titles of a British Druid,—" I am a Druid, I am a mason, I am a prophet, I am a serpent." In the province of Topiri (Tau-op-ir) in Peru, the Spaniards saw a temple in front of which was a moat containing a vast image of a *serpent of diverse metals,* with his tail in his mouth. A man was sacrificed before it every year. " Typhon (Theu-oph) is a monster with a human head, and dracontic arms and legs."

Upon the introduction of images to express objects of worship, the solar-deity was not unfrequently represented by conical stones in an upright position, or by a column, such as the round towers. These were called in Mecca, *coaba* (cu-ab), the compound god. The dracontium of Carnac (*carn-aG*) is the most astonishing monument of Celtic *au*bism, or *ob*eism. It represents the figure of an enormous serpent, eight miles long, moving over the ground. Vide *Plate in Deane.—Abury*, in Wiltshire is another vast temple, or cromlech, as the name bespeaks; as also Stonehenge. This accounts for Ovid's Python, which covered *several acres of ground; Met.* 1. 459. The truth is, as an eloquent writer expresses it, " the mystic serpent entered into the mythology of every nation—consecrated

* Allwod. Lit. Antiq. of Greece, p. 82.

almost every temple—symbolized almost every deity—was imagined in the heavens, stamped upon the earth, and ruled in the realms of hell."* It changed names sometimes with almost all the rest of the deities, and all the rest of the deities with him; and hence the great confusion—the dance of the gods.

Let us now praxis for a few minutes upon the CIRCLE.

I need not remind you, my Companion, that in Celtic there is not a vocable more familiar to you all than *Aur*, *i. e.* Armily. It is your term, you know, to express the firmament, the heavenly host of sun, moon, planets, stars, constellations, &c., and figuratively any round object. The leading idea I would hazard is in *vibration*. It is also the term in the Hebrew Bible, Gen. i. properly translated firmament, as well as for the place of Abram in Caldea, improperly writ "Ur," the original being אור *aur*, or orrery. The old patriarch's very name indeed proclaims his office. He was *Ab-ra*, *i. e.* priest of the sun or solar-service. That the *circle* was an emblem of deity I take as admitted. The fact is too notorious—too obvious to dispute.† The *circle* in process of time took into copartnery with him the *serpent* and *wings*.‡ This tripartite deity was the trinity of the Egyptians, and may with

* Hence Trismegistus defines deity thus—"God is a *circle*, whose centre is everywhere, and circumference nowhere."

† *Vide* Plates in Bryant. ‡ Deane, p. 443.

strict propriety be called either Pharaoh (*Phe-Ro*), (Eph-tau), &c. The wings represent the eagle or hawk, a divinity answering in purpose and power to the barker, whence by the way *hawk*—h-auk, or aug, already considered.

Let us now examine this picture, this hieroglyphic, this divinity, the *circle*, or *R*, as we did the former three; allowing the syllabic power free course—natural scope; and we shall find it to be either in a primary, proximate, or more remote sense, the *root* or *radix* of all the following most important appellations.

Aur or *Ar* (Celtic), the firmament, the heavenly host.

Aur, or *Ar*, a place of Canaan. I have given *Ar* to the children of Lot. *Deut.* ii. 9.

Arabia. This *Agar* is mount Sinai in Arabia. "The inhabitants worshipped the *sun, moon*, and even *serpents.*" *Herodot.* 1, 2, 3; *Gal.* iv. 25.

Aram. Balak king of Moab, brought me from *Aram. Num.* xxiii. 7.

Ararat, the ark rested on the mountains of *Ararat. Gen.* viii. 4.

Arcturus, a constellation; which makes Arcturus, Orion, and the Pleiades. *Job*, ix. 9.

Ariel. I sent for *Eli*ezer and Ariel, chief men. *Ezra*, viii. 16.

Armenia. They escaped into the land of Armenia. 2 *Kings*, xix. 37.

Aroer. The children of Gad built Aroer. *Num.* xxxii. 34.

Arphad. Where are the *gods* of Arphad 2 *Kings*, xviii. 34.

Aurus, a European river flowing into the Ister. *Herodot.* 4. *c.* 49.

Aurinia, a prophetess held in great veneration by the Germans. *Tacit. Germ.* 8.

Aurora, a goddess, daughter of *Thia*, *Thea,* or *Theut* (Dia). Her amours with Tithonus and *Cephalus* are famous. She was the mother of *Phæton*, and had an intrigue with *Orion.* Nox (Celtic, *noc*, night) and Somnes fly before her, and the constellations of heaven disappear at her approach. *Homer, Il.* 8. *Od.* 10; *Hymn in Vener.*—*Aurance*, an ancient town of *La*tium, built by *Au*son. *Virg. Æn.* 7, *v.* 727.

Arabus, a son of Apollo and *Ba*bylone, father of the Arabians. *Plin.* 7, *c.* 56.

Arachotæ, a people of India, who receive their name from a river which flows from Mount *Cau*casus. *Dionys. Perieg. Curt.* 9, *c.* 7.

Arar, a river of *Gaul*, flowing into the *Rh*one *Cæs. Bell. Gall.* 1, *c.* 12.

Arcadia, an inland country of *Pelop*onnessus. It received its name from *Arcos*, son of Jupiter. It was afterwards called *Peles*gia. The inhabitants thought themselves more ancient than the moon. *Strab.* 8; *Plin.* 4, *c.* 5; *Paus.* 8, *c.* 4.

Arcus, a son of Jupiter and Castilo. He reigned in *Peles*gia, which from him was called Arcadia. After his death Jupiter made him a

consteliation with his mother. *Paus.* 8, *c.* 4; *Hying.*

Arcena, a town of Phœnicia, *Lempr.*

Archonidros, a town of Egypt. *Ib.*

Archileus, a name common to kings of *Capa*docia, (ca-ap or cu-op)—also a king of Egypt who married *Be*renice, B. C. 56.—A king of *La*cadoæmon, son of *Ag*iselaus—a philosopher, son of *Ap*ollodorus, preceptor to Socrates. *Cic. Tusc.* 5; *Diog. in vita.*

Archia, one of the Oceanides. *Hygin. Fab.* 143.

Archias, a Corinthian descended from Hercules. He founded the city of Syracuse, B.C. 732. *Dion. Hal.* 2.

*Archi*damus, a son of *Ag*isilaus, who led the Spartan auxiliaries to Cleombrotus at the battle of Leuctra, B.C. 338. *Paus.*

Archilis, a name of Venus, worshipped on Mount *Li*banus. *Lempr.*

Archilen, an epithet applied to Apollo.

Ardalus, a son of Vulcan, said to have been the first who invented the pipe. He gave it to the Muses. *Paus.* 2, *c.* 31.

Ardania, a country of Egypt. *Strab.*

Ardea, and *Ardua*, a town of *La*tium. *C. Nep. in Attic.* 14; *Liv.* 1 *c* 57.

Arduenna, a large forest of *Gaul. Tacit.* 8, *Ann. c.* 42.

Ardys, a son of Gyges, king of Lydia.

Arelatum, a town of *Gellia. Strab.* 4.

Aremorica, a part of *Gaul*, afterwards Aquitania. *Plin.* 4.

Arestorides or *Argus*, a hundred-eyed god, son of Arestor. *Ovid*, l. *v.* 584.

Arge, a nymph, daughter of Jupiter and Juno. *Apollod.* l.

Arges, son of *Cœlus* and Terra. He had only one eye. *Apollod.* l. c. 1.

Argo, the name of the famous ship which carried Jason and his fifty four companions to *Col*chis. The derivation of the word has been often disputed.* She had fifty oars, and, according to some authors, a beam on her prow cut in the forest of Dodona by Minerva, which had the power of giving *or*acles to the *Argo*nouts. She was consecrated to Neptune; and some poets have made her a *constellation* in heaven. *Hygin. Tab.* 14.; *Seneca in Medea.*

Argalas, or *Argia*, a country of Peloponnesus between Arcadia and the Ægean Sea. Its chief city was *Argos. Lempr.*

Argon, one of the descendants of Hercules, and father of the *Arg*onauts, or *Aurgonautæ.*

Arii, a savage people of India—of Arabia—of Scythica—of Germany. *Plin.* 6; *Herodot.*; *Tac.* of *Scotland*; whence *Arin*, an island in Buteshire. *Ari-Ghael*, Argyle; *Erin*, Ireland.

Au.—Ara, a river flowing from Loch *Au* in Argyle proper. *Ara* (Celtic), worship.

Aristæus, a son of Apollo, brought up by the

* The derivation is clear as day, Ar-oG, or, which is the same, Argos. The compound divinity, you see, formed her figure-head.

Seasons. He was called also *Agreus*. After he travelled the greatest part of the world, he came to settle in Greece, where he married *Au*tonæ the daughter of Cadmus, by whom he had a son called Actæon (Ag—*Tau*). *Virg. G.* 4. *v.* 317.

Arius, a river of *Gaul* and of Asia, the country of the *Arii*, *Lempr.*; also a river of *Etruria*, Campania in Italy, &c. *Ib.*

Arueris, a god of the Egyptians, son of Isis and Osiris. *Lempr.*

Arareni, a powerful people of Gaul, near the *Lig*eris. *Cæs. Bell; Gall.* 7.

Eratus, a son of Hercules, also one of the Muses. *Ovid.*

Eretum, a town of the Sabines near the Tiber. *Virg. Æn.* 7. *v.* 711.

Ergenna, a celebrated soothsayer of Etruria. *Pers.* 2, *v.* 26.

Arginua, a man made master of *Argos* by the Argonauts. *Lempr.*

Eridanus, one of the largest rivers of Italy, rising in the Alps, now the *Po*, *i. e.* Op, Ob, or Oph, trans.

Erse, daughter of *Cecrops*, a native of Sais* in Egypt, who led a colony to Attica about 1556 years before the Christian era. He introduced the worship of the deities adored in Egypt. *Apollod.* 3. *c.* 15.

* The principal divinity, it would appear, was Aur, Ar, Ir, or Or. This you see is the mother of the *Erse* or Gaelic language.

Irene, a daughter of Jupiter and Themis.

Iris, a daughter of *Thau*-mas and Electra, one of the Oceanides, messenger of the gods. She supplies the clouds with water to deluge, or refresh, or vivify, the world (the sun ?). *Ovid Met.* 4. *v.* 480.

Orus, one of the gods of the Egyptians. He was *the emblem of the sun*; *Herodot.* 2. *Or* and *Er* (Celtic), the east.

Orthus, a famous *dog* of Typhon, brother to Cerberus. *Theog.* 310.

Ornithon a town of Phœnicia, between Tyre and Sidon. *Lempr.*

Oropus, a town of Bœotia, on the borders of Attica, near the *Eur*ipus. Amphiarus had a temple there. *Paus.*

Orpheus, a son of the Muse *Calliope* by *Apollo*. He was, as his name shows, an *Argon*aut. He received a lyre from his father, or, according to some, from Mercury, upon which he played with such a masterly hand that the most rapid rivers ceased to flow, the beasts of the forest forgot their wildness, the mountains came to listen to his song, and even hell stood charmed and arrested! *Diod.* 1; *Paus.* 1, &c.

Orthos, a dog belonging to Gorgon, the famous master. Vide *Orthus.*

Orsi, a name which the Persians gave to the Supreme Being. *Lempr.*

Ortona, same as *Artona*, a town of the ancient *La*tins. *Plin.*

Orania, one of the Muses, daughter of Jupiter,

* Ireland again!

who presided over *astronomy*; she was represented as crowned with the stars, and having sundry mathematical instruments around her. *Hesiod. Theog.* 77.—Also a surname of *Venus*, the same as *Celestial*, daughter of *Cœlus* or Urania by *Light*. *Plato in Symph.*

Urani, or *Uri*, a people of *Gaul*. *Lempr.*

Uranus, the same as *Cœlus*, the most ancient of all the gods, and father of the *Titans*. *Lempr.* 716.

Urites, a people of Italy. *Liv.* 42, *c.* 48;—and so forth.

Oh, Companion! If the human mind can ever flatter itself with having been successful in discovering the *truth*, it must be when many facts, apparently of different kinds, unite in producing the same effect, the same identical result. That *we* have hereto been successful herein, you will allow, I believe, to be *beyond the shadow of a doubt*—beyond the cavils of the most sceptical.

Let us now proceed to examine our divinity with the syllabic power put after it.

Ravenna, a town of Italy, founded by a colony of *Sabines*. *Strab.* 5; *Plin.*

Raurici, a nation of *Belgic Gaul*. *Com.* 1, *c.* 5.

Reate, a town of Umbria, of which Cybelle was the chief deity. *Strab.* 5.

Regilæ, a town in the country of the Sabines, in Italy, about twenty miles from Rome, *Liv.* 2.

Reginum, a town in Germany. *Lempr.*

Regnator, one of the surnames of Jupiter. *Lempr.*

Remi, a nation of *Gaul.* *Ib.*

Remulus, a king of *Alba.* *Ovid*

Racotis, an ancient name of Alexandria in Egypt. *Paus.* 5, *c* 21.

*Rhad*amanthus, a son of Jupiter and Europa. *Paus.* 8, *c.* 53.

Racti, a country and people of the north of Italy, between the Alps and the Danube. The principal inhabitants were called *Curi*,* one of their rivers was called *Licu.* *Strab.* 4.

Rea or *Rhea*, daughter of *Cælus* and *Terra* (of the sun in the constellation virgin?) She was sometimes called Ceres, Vesta, Titea, Ops, &c. *Hesiod*, *Theog.* She settled in Italy, having left Egypt.

Rhenus,† one of the largest rivers of Europe, which divides Germany from Gaul. Its water was held in great veneration, and supposed to have some peculiar virtue. The inhabitants threw their children in it when born. *Ovid. Met.* 2, *v.* 258.

*Rhod*anus, a river of Gallia Narbonensis, rising in the Rhætian Alps, one of the largest in Europe. *Mela*, 2, *c.* 5.

Rhodia, one of the Oceanides, daughter of Neptune.

Ruteni, a people of *Gaul.* *Lempr.*

Roma, a city of Italy. In its original state

* *i. e.* Primarily the *dog* and *star*; secondarily, heroes, illustrious men.

† The solar or sacred river.

Rome was but a small *round* tower on the summit of Mount *Pala*tine (an asylum or place of security, as the term *Paladine*, in a secondary sense at least, proclaims.) *Liv.* 1.

Romulus, a son of Mars and *Ilia*, a twin-brother to Remus. He was taken up to heaven, and worshipped under the name of Quirinus.* *Dion. Hal.* 1. *and* 2.

Ruana, a Roman Divinity. *Lempr.*

Rubicon, a river of Italy which separates it from Cisalpine *Gaul. Lucan.* 1, *v.* 185.

Rutuli, a people of Latium, known as well as the *Lat*ins, by the name of *Abor*igines. Their capital was *Ar*den. *Ovid.*

I have now, my Companion, examined your four several divinities, in support of your grand proposition, giving them all equal justice—equal fair play; and what, I would ask, is the amount of their united testimony?

O! I have remarked, my Companion, your emotion at the result; and indeed, what man of woman born *can* with a fixation of thought, contemplate the result without being moved? Here, in fact, is more than human evidence—it is divine testimony—it is *internal* proof—it is irrefragable! The *root* of every one of them is Celtic and sacred!

What, may we not ask, what has the world of

* *Curi*—the *dog* and *star*!

etymologists and antiquaries been about these hundreds of ages past, when they overlooked a key so natural, so obvious, and yet how simple?

Why, with few exceptions, they were too proud to go to the brute creation—to go to the symbolic animals for roots,—they were too slightly acquainted with "the host of heaven" by their Celtic, their natural appellations. And is this study, my Friend, vain and profitless? O no! Does it not solemnize and exalt the mind? Does it not help us to understand our Bible? Does it not lead us back to the infancy of the human family? Does it not enable us to travel with them as tribes, as nations, as individuals, in all their migrations and peregrinations, for thousands of ages? Does it not do more, —does it not enable us to draw a comfortable parallel between that Augism, that Obeism, that Paganism, which spread desolation, and carried homicide and war over the earth; and benumbed the faculties of men, and our own sublime, celestial morality, which forbids pagan *or*gies, and human sacrifice,—which proscribes incest, and which teaches the necessity of a life peaceful, meek, holy, and spiritual?

Au.—Thank you, Friend! That is a flood of light to the eyeballs of the blind! God bless you!

Fr.—Now, Companion, I happen to know more or less of the languages of sundry savage nations, and I now begin to perceive that, by keeping these cabalistic, cabaric, sibilic or hieroglyphic roots of ours in view, namely the appellations of the four primary

gods, together with onomatopeia and pantomime, all melt well-nigh into one; which, by the way, is a powerful proof against the infidel, and in favour of inspiration, that God "hath made of one blood all nations of men for to dwell on all the face of the earth."* I have in my portmanteau a grammar of the Maori language, the language of the savages of New Zealand, by the reverend and learned R. Maunsell, A.B., T. C. D, and I should not be surprised, for example, if therefrom I convinced you in a few minutes of the truthfulness of this my bold proposition. Here it is.—Well, I read to you a few random sentences from this grammar, spelled from the *ear* of course, and you try what to make of them, collating them with Gaelic; and after you have done, I shall submit the grammarian's definitions.

In the first place, the names of different tribes and provinces in New Zealand are as follow:—Waikato, Rarawa, Kaitaia, Ngapuhi, Kaipora, Mokaw, Rotorua, Taupo, Taranaki, Kawia, &c. what will you make of that?

Au.—Why, Friend, there is none of these but I see clearly through the *ideal meaning* thereof I appeal to yourself which of them is it, if any, that wants the *bar*ker *god*, either as a prefix, postfix, or radix? Not one! The very first, namely, *Waikato*, is the barker *thrice* repeated! *Rarawa* has the

* Acts, xvii. 26.

circle twice repeated, and the barker once. I need not bother you more; you see it.

Fr.—By Jove! I do. Well, to get on; what would you understand by *Hoiho?*

Au.—Why, Sir, I would understand by it a horse. It corresponds with our name for a horse in Celtic, as also with the war-note of the horse as written by Job, and translated "ha, ha:" It is just an imitation or echo of its note.

Fr.—You are right; it is their term for a horse! Well, what will you make of *Atau?*

Au.—Why, the barker, *Tau*, is there, without a doubt, and the term I should say is sacred.

Fr.—Right again: it is their term for God; although God they never had any except a *stone*, with eyes of wax or some such stuff, which the chief of every tribe carries about him suspended from his neck. Well, what would you understand by *Koe?*

Au.—Why, *Coe* in Celtic means *who is he?* It may mean also the sacred one.

Fr.—You are out: the grammarian's rendering is *thou.*

Au.—Well, we are not at antipodes; we use it daily for who is he? *Who art thou?* is not very foreign to that.

Fr.—Well, once more: were you cast upon a New Zealand shore, and to hear a native express himself thus, *I riri au*, what would you endeavour to sublimate therefrom?

Au.—*I riri au!* We use that phrase daily

when we have occasion to put the question, *are you in earnest?*

Fr.—Astonishing! The rendering here is, *I was angry;* a meaning not very foreign! Excuse me once more. What would you understand by *Huri?*

Au.—Why, I should be inclined to treat it as an echo or imitation of sound, and, perhaps, of accompanying action. *Turirich* is our term for any noise resembling thunder.

Fr.—By St George! you beat all: the rendering here is, *to turn a grindstone! He pupui noa,* is upon the same principle, their phrase for *firing without an object;* and so of many more. Let me read just this page without remark; take it down if you choose.

Ia, he

Tatou, you and myself.

Ko wai tena Kuri? Who is that dog?

Ko Hone aha? Which John was it?

Korero, to speak

Patau, strike it.

Te Tatou matua i te rangi.—

Au.—Stop now, please; let me try that. *To*, god, whence the Celtic *Toibheum*, blasphemy, and the emphatic *Thou; Tatou*, the barker reduplicated, sacred of course; *matua*, thou good; *i te rangi*, who lives, or belongs to the stars, or to whom the stars belong. Does that come near it?

Fr.—Here is Mr Maunsell's rendering; *our Fa-*

*ther in Heaven!** Well, I think you are now convinced, to a certain extent at least, of the truthfulness of my proposition.

Au.—My worthy Friend, I never did doubt it.

Fr.—Well! well! well! *Vehar* or *Behar*, according to Clemens Alexandrinus, signifies the principal god of Ceylone: the Celtic for the largest serpent, as also for a meteor is *Behir*.

The Nile of Ethiopia, according to the ancient books of the Hindus, is called *Cali*, and the people situated on both sides of the river *Calitata*. By *Calitata*, we are to understand Ethiopia, Nubia, and Egypt. It is even to this day called by the Brahmins the country of *Devates*, in Celtic *gods;* and the Greek mythologist asserts that the gods were born on the banks of the Nile, which is sometimes called *Tau*, and *Abay*. That celebrated and holy river takes its name from the lake of the gods, thence named *Deva*.† What is *Cali* but the appellation *Gali*, or *Gael*, and *ta, ta*, but a reduplication? There is your origin for you! Again:

The most energetic language of the Indo-Chinese nations is called *Ta-Gala*, or Gala. A Spanish missionary, who possessed a minute knowledge of it, testifies of it, "That the Gala possesses the combined advantages of the four principal languages in the world. It is mysterious as the Hebrew; it has articles for nouns, both appellative and proper, like the Greek; it is elegant and copious as the

* Vide Maunsell's Grammar, Auckland, 1842.
† Asiatic Researches, vol. ii. p. 302.

Latin ; and equal to the Italian, as the language of compliment or business." *

The mysteriousness hinted at here is very likely to be what you have now explained by the names of the pagan divinities. Ctesias, writing of the inhabitants of Bot-tan or Budtan, in the Gangetic provinces, tell us, "That they live by hunting; they have the head and nails of a dog, and they bark like dogs, having no other language; yet they understand the Hindu, but they express themselves by signs and barking. The Hindus call them Calistrii." † After this who will laugh at barking being part of a primordial language?

The truth is, that to read the efforts of our greatest scholars in attempting to decipher Oriental lore, is enough to excite, at the same time, commiseration and risibility. They are in a maze—in a mist for want of knowledge of the Celtic. Look at this paragraph, for example, from the pen of the learned Dr F. Buchanan, on the Religion and Literature of the Burmas, viz. :—"Rewade, an alligator's figure, has *Kutheinaroun*. This is evidently the same name with the *Revati* of Sir W. Jones, which has thirty-two stars. Rewade signifies large water. From the letters with which Kutheinaroun are written, it is evidently a Pali or Sanscrit word, and is probably some place in Bengal." ‡ The word is purely Celtic, and embraces a quaternian deity, namely *Ku*, the sacred dog; *Thein*, fire, heaven;

* Asiatic Res. vol. x. 207. † *Ib.* vol. ix. 67, 8.
‡ *Ib.* vol. vi. p. 196.

Ar, the circle or sun; and *Aun*, the sacred river. Rewade, and Revati, are equivalent, and synonymous.

We might examine for weeks together, pointing out as most simple what appears to the greatest scholars most knotty and gordian: but enough for a day. Clemens Alexandrinus was not astray when he classed together as one "the Prophets of the Egyptians, the Chaldees of the Assyrians, the Druids of the Gauls (Galatæ;) the Samanæns of the Bactrians; the Philosophers of the Celts, the Magi of the Persians, and the Gymnosophists of the Indians—all *Alobii*."

FINIS.